

1956

Volume III  
Number 4

KENTUCKY  
FOREIGN  
LANGUAGE  
QUARTERLY

Published by the Department  
of Modern Foreign Languages  
University of Kentucky  
Lexington

7  
8  
9  
10  
11

KENTUCKY  
FOREIGN LANGUAGE  
QUARTERLY

Volume III                      1956                      Number 4  
Fourth Quarter

---

Contents

The Validity of a Second Year "Culture" Course . . . . .	Bruce R. Gordon . 155
The Influence of the Premio Nadal on Spanish Letters . . . . .	William J. Grupp . 162
The Cultural Value of Studying Historical Linguistics . . . . .	Helmut A. Hatzfeld . 169
German Literature as Represented in Two German Language Newspapers of Ontario, Canada . . . . .	Herbert K. Kalbfleisch . 184
Theses on Miguel de Unamuno at North American Universities . . . . .	Frank Sedwick . 192
Spanish Fiction in English Translation: A Bibliography for 1944-1955 . . . . .	Hensley C. Woodbridge . 197
Some Significant Recent Books in the Field of German Literature . . . . .	206
Books Received . . . . .	211
Index for 1956 . . . . .	213

---

Published by

Department of Modern Foreign Languages  
University of Kentucky  
Lexington, Kentucky

# EDITORIAL BOARD

Alberta Wilson Server, Chairman  
Wilbert L. Carr                      Lawrence S. Thompson  
Norman H. Binger, Business Manager

---

The Kentucky Foreign Language Quarterly appears four times a year, and is devoted to all aspects of the study and teaching of ancient, medieval, and modern foreign languages.

Annual subscription: \$2.00 (U.S.) for North America and the Caribbean Islands; \$3.00 elsewhere. Single copies \$1.00.

A section entitled "Books Received," with short, non-critical annotations, will appear at intervals. For the present, no book reviews will be published. Publishers are invited to send new books for annotation. A note indicating price and publication date should be included.

Manuscripts written in English, French, Spanish, German, Italian, Portuguese, and Latin will be considered for publication. Manuscripts submitted must be typed in accordance with the MLA Style Sheet, and accompanied by return postage.

All correspondence and manuscripts for publication should be addressed to the Chairman of the Editorial Board.

Microfilms of complete volumes of this journal are available to regular subscribers only and may be obtained at the end of the volume year. Orders and inquiries should be addressed to University Microfilms, 313 North First Street, Ann Arbor, Michigan.



THE VALIDITY OF A SECOND-YEAR "CULTURAL" COURSE  
IN FOREIGN LANGUAGES

By Bruce R. Gordon, Emory University

In the summer of 1953 the Modern Language Association sponsored an interdisciplinary seminar in language and culture, a report of which appeared in the December, 1953, issue of PMLA. Because of its implications for the profession as a whole the Report has aroused widespread comment and lively discussions.<sup>1</sup> In the limited time available I would like first to examine briefly the validity of a second-year cultural course by considering the most significant points of the Report, commenting on certain objections that have been raised, and then to suggest how some of the recommendations may be adapted for classroom use.

Some critics regard the Report as a threat to foreign language teaching as a whole. Their fears are based principally on what I believe to be a misinterpretation of the intent of the Seminar. According to one critic, the Report states that "the only really valid reason for learning a foreign language is to gain through it an understanding of the foreign value system . . . it was taken for granted that this aim was the fundamental one for that conference's deliberations . . ." <sup>2</sup> The quotation is from the critic, not from the Report.

In my opinion, that is a grave distortion. But let us look at the Report and you may judge for yourself whether the Report states that cultural understanding is the fundamental aim, the only really valid one for foreign language study, or whether it is simply one of them. The following comes from the opening paragraph:

The study of foreign languages in the schools and colleges has in the past been justified in many different ways, and without question many reasons can be adduced to support their place in modern education. One argument in their favor . . . is the assertion that foreign languages are not only useful but necessary for an understanding of other peoples and other cultures (p. 1196; italics mine).

There follow a number of statements supporting this assertion, and the Report continues:

Despite their variety of source, the statements which have been cited demonstrate a surprising unanimity of attitude in their insistence that a fundamental aim of foreign language instruction is the transmission of what, for lack of a better name, we may call cultural insights (p. 1196; italics mine).

Now I may be inexcusably naïve, but the words "one argument" and "a fundamental aim" mean to me just that and no more. I fail to see expressed or implied here any rejection of the other equally fundamental aims of foreign language teaching which were formulated and published in PMLA by the Steering Committee for the MLA Foreign Language Program.<sup>3</sup> In the paragraph just quoted and others that follow it the Report merely states that: (1), cultural understanding is frequently claimed as one argument for foreign language study; (2), it is questionable whether this aim has been achieved; (3), the Seminar proposes to investigate means by which it may be accomplished more effectively. In other words, it is simply trying to help us language teachers achieve better results in an area that has been somewhat neglected. Our professional journals bulge with articles devoted to the teaching, evaluation, and improvement of linguistic skills. The Seminar proposes we now do something about the cultural issue as well.

If one needs further proof that it was not the intent of the Seminar to place the cultural aim above linguistic aims, we can do no better than to consult one of the participants, Professor Benjamin W. Wheeler. Speaking of the language teacher he flatly states that "It was generally agreed that his primary function remains the teaching of language . . ."<sup>4</sup>

If we accept the validity of the Seminar's basic premise and the possibility that it seeks not to undermine and weaken but rather to reinforce and strengthen the position of foreign languages today, then we may move on to examine subsequent statements and recommendations.

The second year of college language instruction (or its equivalent on the high school level) was chosen as the only practicable period in which cultural insight might be developed. This choice was dictated by two inescapable facts: (1), the first year is largely devoted to the acquisition of a minimal set of language patterns and vocabulary; (2), the vast majority of students do not go beyond the second year level.

Some teachers view with dismay the prospect of introducing a considerable amount of cultural material in the already over-crowded second year. They believe the meager time now allotted to learning a foreign language will be cut in half if we must devote the second year largely to cultural study. According to them, acceptance of this program will constitute another significant, if not fatal, retreat of the humanities before the onslaught of the social and natural sciences. Inevitably, belles lettres will be removed from the central position they now hold in our teaching and be replaced by cultural material drawn from the fields of history, sociology, and anthropology.

At the risk of being accused of heresy, if not treason, I will venture far out on the well-known limb to say that our second year course, as presently constituted, has precious little belles lettres in it. Most of the rewritten, condensed and simplified stories, anecdotes, essays and plays are designed to develop linguistic skills--which is perfectly legitimate and necessary--rather than to exemplify and illustrate the highest forms of literary expression, the subtle nuances of style, the careful choice of vocabulary, and the imaginative use of metaphor that characterize truly fine literature. As most of us well know and our colleagues in English and American literature will probably confirm, sensitivity, discernment and good judgment in literary matters are not easily taught to students even in their native language, to say nothing of attempting it with a foreign language at a level where they still read laboriously and with imperfect comprehension.

I teach literature as well as language and have high regard and abiding faith in the humanities and their place in modern education. But I also maintain that an appreciation of literary masterpieces can be taught only after a reasonable command of the language has been attained, that is to say, in classes above the intermediate level. For the second year language course I would forego--not too reluctantly--most of our present reading selections, provided new material could be devised that would permit continued improvement in language skills and at the same time give real promise of developing the cultural understanding we all know is possible through language study, but which frequently remains more a hope than a reality.

This is no capitulation before the sciences but simply recognition of the fact that the knowledge and techniques used by the social scientist in the analysis of a culture can be profitably employed by the humanist as he endeavors to understand and appreciate the aspirations and achievements of his fellow man. What more humanistic study could be found than this?

An objection might be made at this point that despite the excellent reasons a language teacher may have for adopting social science techniques in this particular instance, it is extremely naïve of him to think that once the social scientist gets his foot in the language door, he (the scientist) will not proceed to take over lock, stock and barrel. To put it another way, social scientists can teach cultural material in English more effectively than language teachers, so let's replace the language requirement by an increased time allotment for social science.

No such insidious conquest is considered or even hinted at in the Report. On pages 1213-14 the question is raised as to whether cultural insights can be transmitted in a foreign language class any more effectively than elsewhere. The answer is clearly "yes." After pointing out the cultural differences inherent in language, and emphasizing the necessity for foreign languages in the field of social science itself, the Report rejects the latter as the proper place to develop cultural insights and answers its own question thus:

As a rule, the language teacher is, by familiarity with materials of the foreign culture, in a position of decided advantage. Given an awareness of the comprehensive cultural purposes described above and an acquaintance with the methods by which these insights can be attained, he can make a most effective contribution to an understanding of the major problems of human relationships that confront us today (p. 1214).

If the language teacher is still fearful lest he be edged out of the picture, let us take a look at the matter of textbooks. After careful consideration of most current texts that included materials, the Seminar reached the conclusion that however much cultural data was presented no book was specifically designed to impart cultural insights, and many amounted to collections of worthless trivia and meaningless generalizations. New texts must be produced in order to translate into teaching materials the principles set forth in the Report. Who will write these textbooks? The social scientist? Hardly. On page 1215 we find a statement to the effect that in the selection, editing or rewriting of materials, their arrangement in proper sequence, and the formulation of conversational material and tests, primary responsibility rests squarely on the shoulders of the language teacher. The rôle of the social scientist is predominantly passive or advisory, and his greatest contribution lies in the analysis of a foreign culture.

Up to now my remarks have been directed toward interpreting and elucidating the Report by discussing certain criticisms that have been aimed at it. Let me re-state the points covered so far:

1. Language teachers and laymen alike agree that one of the benefits to be derived from the study of a foreign language is a greater insight into, and understanding of, a foreign culture.
2. If we are honest with ourselves we must admit this objective has been somewhat neglected. Few of us

would care to claim that our students possess much more than a rudimentary knowledge of a few cultural facts.

3. To benefit more than a small minority of our students, cultural insight must be developed before the end of the second year of language study on the college level.
4. In attempting to improve our teaching of cultural materials it would seem reasonable for us to profit by the knowledge and experience of our social science colleagues who are skilled in the analysis of a culture.

The purpose of the Seminar was, first of all, to lay down general principles that would serve as a guide, and next, to make suggestions concerning the selection and use of textual materials as well as recommendations for the implementation of the ideas set forth. It remains for us now to see how specific application of the recommendations can be made in the classroom.

It seems to me that language teachers should, without waiting for the various workshops recommended in the Report, make a concerted effort to produce the kind of textbooks envisaged by the Seminar. Some may think this far too rash. However, I really believe that two or three experienced language teachers who have an intimate knowledge of a given country being studied could work with a sociologist or a social psychologist to decide upon objectives and the appropriate means of achieving them. Having determined the most significant aspects of the culture in terms of the objectives sought, they could then select illustrative material from the national literature, such as accounts by native or foreign observers, periodical and historical writings, travel literature, and the ad hoc essay, as outlined in the Report. These materials would then be edited, graded according to difficulty, and arranged in proper sequence.

At this point I must mention what to me is an exaggerated and wholly unrealistic concept of what can be accomplished in a limited time with students not fluent in the language. On page 1203 we find that not only must the student gain an understanding of the culture of a particular country, but also he must: (1), understand the nature of culture itself; (2), reduce his culture-bondage, that is, his tendency to judge another culture in terms of American values; (3), achieve a fuller understanding of his own cultural background.

This is no small task. Only the second one can be fulfilled to any real degree, for the simple reason that we are still teaching language students, not students of a social



science class. I would suggest that the introduction to our textbook might be the appropriate place to acquaint the student with the elements that make up a culture, while comparisons with their own culture would have either to be dealt with briefly in the prefatory remarks accompanying each selection or relegated to the study questions designed for discussion purposes.

With competent language teachers writing and editing the textbook it seems to me we will be reasonably assured that the literary quality of the selections will not be forgotten. Thus, at least the more perceptive of our students may sense the enjoyment that fine literature holds in store for them if they push ahead. The particular technique to be used with this material will depend, as it now does, on the relative stress given to reading ability, oral-aural skills, vocabulary development, and so forth. The new textbook will simply replace the reading materials presently used in the second year class.

One final matter remains to be mentioned--teacher training. As Dean Odegaard has so aptly pointed out,<sup>5</sup> if the language teacher expects to teach competently the kind of material under consideration he can no longer limit his professional training to language and literature. He must, of necessity, acquaint himself with the materials and techniques used by social scientists in analyzing a culture and in the evaluation of cultural data. His first-hand knowledge of the country and its people will assume even greater importance than it has up to the present. But can he do anything less if he expects results to justify his oft-repeated claim that language study brings cultural insight?

If one looks at the Report as a whole, it is not difficult to find matters to criticize. For one thing, it creates the false impression that social scientists have found the correct, the scientific way to analyze cultures and are in general agreement concerning matters of procedure, technique, tools, etc. Such is not the case. Reputable scholars in the field of social science look with considerable apprehension and misgiving on certain claims they feel cannot be justified. But this is true in every field of study, and an occasional extravagant claim should not be allowed to discredit the really substantial amount of excellent research being done in this area.

Another section I have deliberately ignored for lack of time is the evaluation, parts of which appear to be sheer wishful thinking. However, this matter is of secondary importance and has little effect on the validity of the more significant portions of the Report.

On the whole my reaction to it is distinctly favorable. I feel it has done the profession a real service by awakening us from the complacent assumption that cultural understanding automatically results from the study of a foreign language. It has challenged us to prove our claim, to re-examine our pedagogical methods, to increase our effectiveness. We are not renouncing any of our traditional aims, but merely trying to do a better job on one of them. I cannot agree with those who see in the Report a diabolical scheme either to turn language classes into social science or to eliminate them completely. Admittedly, the Report criticizes as wholly inadequate to our purpose our so-called cultural readers and the manner in which we use them. It is a challenge that cannot be ignored, and we should be grateful that it comes from within the profession rather than from outside.

#### NOTES

1. Two of the most recent were panel discussions at the South Atlantic Modern Language Association Meeting in Daytona Beach (November 24-26, 1955) and the Ninth University of Kentucky Foreign Language Conference (April 26-28, 1956). The author was a member of both panels and his remarks on the latter occasion are the subject of this paper. All references are to the Report as it appeared in PMLA, LXVIII (December, 1953), 1196-1218.
2. Gerald E. Wade, "A Letter to Teachers of Language and Literature," South Atlantic Bulletin, XXI (May, 1955), 6.
3. LXVIII (December, 1953), p. xiii.
4. Benjamin W. Wheeler, "The MLA Interdisciplinary Seminar on Language and Culture," The Modern Language Journal, XXXIX (March, 1955), 115.
5. Charles E. Odegaard, "The MLA Interdisciplinary Seminar on Language and Culture," The Modern Language Journal, XXXVIII (April, 1954), 167.

A paper presented at the

Ninth University of Kentucky  
Foreign Language Conference  
Lexington, Kentucky  
1956

## THE INFLUENCE OF THE PREMIO NADAL ON SPANISH LETTERS

By William J. Grupp, University of Notre Dame

On January 6, 1945, a group of men gathered in the Café Suizo in Barcelona to award the Premio Nadal for 1944 to Carmen Laforet for her novel Nada. The winning novel was picked from a field of twenty-six novels and its author received the modest sum of five thousand pesetas. This was the first time that the Nadal Prize was awarded and it is evident that it was quite humble in its beginnings. If this had been the extent of the reward for winning the competition it would have been a pleasant honor and not much more. But this was only the beginning: the real reward for Carmen Laforet came in the popularity achieved by her first novel and the recognition she earned in Spanish letters as the result of her success. It is probable that the success of this first novel and this first award have been linked together and that the increasing importance attached to the Premio Nadal is in no small way the result of the wisdom of those first judges who picked Nada.

With the awarding of the prize for 1953, the tenth Premio Nadal, again to a woman novelist, Luisa Forrellad, something of a milestone was reached. By the time the competition for 1953 was announced the amount of the award had swelled to seventy-five thousand pesetas and the number of entries was 171, all of them previously unpublished novels, in accord with the rules of the contest. The number of entries for 1954 increased to 215.

The history of the Premio Nadal, which is perhaps the outstanding literary award in Spain, is an interesting one. Eugenio Nadal was a journalist on the staff of the review Destino; he died in 1944, not yet thirty years old, having written a number of articles and one book, Ciudades de España, which revealed a literary talent of more than average promise. The Premio Eugenio Nadal was founded in his honor by coworkers in the desire to give some measure of immortality to his name. The men who founded the Nadal Prize were Juan Teixidor, José Vergés, Juan Ramón Masoliver and Ignacio Agustí, a novelist of considerable talent himself; the panel of judges which selected the first five winners of the award was made up of these men, with the addition of Rafael Vázquez Zamora. In 1949 the panel was increased to seven by the inclusion of Néstor Luján and Sebastián Juan Arbó, whose novel Sobre las piedras grises won the award for 1948 and who has been the only winner of the award with a previously established literary reputation. The Premio Nadal is the result of the personal initiative of these men; it was founded without the aid of the government and continues without any official subsidy. Through the years the award has grown in prestige and stature, thanks to the astuteness of its founders and judges and the



continuing efforts of those who have benefited from its rewards.

How are we to judge the influence of the Premio Nadal? First of all, we must recognize an immediate effect and a long-term effect of the prize on Spanish letters. We are in a position to do no more than guess at the long-term effect; the prize has been awarded only twelve times and it is too early to say that any pattern has been established. But we can deal with the immediate effect, examine it and try to reach some conclusions.

There is another distinction we must make. In our consideration of the Nadal Prize we must distinguish between the novel and the author. We must consider the literary value of the individual novel, its impact on the reading public; and we must consider the subsequent activity of the author. If we conclude that the novels which have won the prize are relatively worthless, without literary quality and without popular recognition; or if we find that the author is represented on the literary scene by only this one novel, then I think we must admit that the Nadal Prize can have no great influence over the progress of Spanish literature.

What has been the public acceptance of the novels that have won the Premio Eugenio Nadal? The figures available from Ediciones Destino, publisher of all the novels which have won the prize, show that this acceptance has been irregular. Carmen Laforet's novel, Nada, gained a quick and apparently lasting popularity with the reading public. Nada, as of December, 1955, had gone through eleven editions. This represents the most outstanding success of all the novels, and has not been equalled since. It is curious to note that the most popular novels have been those submitted by women: Carmen Laforet's Nada, to which we have just referred; Viento del Norte by Elena Quiroga, four editions; Nosotros los Rivero by Dolores Medio, six editions; and Siempre en capilla, by Luisa Forrellad, five editions. The winning novel for 1954, La muerte le sienta bien a Villalobos by Francisco José Alcántara, went through three editions from the time of its publication early in 1955 to December, 1955. There have been at least two or three editions of all of the other winning novels.

I am not suggesting that statistics offer any conclusive proof as to the literary worth of the novels concerned. However, they do seem to indicate a readiness on the part of the public to accept the judgment of the panel which awards the Nadal Prize. In an article appearing in the Correo Literario in 1954 it is stated that copies of the prize winning novels are sold in great number before it is known whether they are

good or bad, and that for some the Nadal Prize is an absolute guarantee of quality. The novels which have won the Premio Nadal have found acceptance in Spain, and the award has meant extraordinary popularity for the novelists in a country which has never treated its authors with great consideration.

All this proves nothing concerning the real stature of the Nadal Prize as a literary award based on objectively critical principles. For this we must look to the winning novels themselves. The merit of the eleven Nadal Prize novels thus far published is, as is to be expected, uneven. Most of them are completely dissimilar works, in style, in theme, in objective, in setting. All save one of these novels are the work of relatively inexperienced practitioners of the novelistic art. Although several of them had had some previous literary experience in journalism, or narrative, or poetry, none of them, with the exception of Arbó, had achieved any reputation in the field of the novel. Thus, when we judge these novels, we must bear in mind not only what they are, but also what promise of talent they reveal.

Carmen Laforet's Nada introduced to Spain a fine new writer. With a style that is distinctive, yet simple and forthright in language, she is able to create and maintain a sombre atmosphere of frustration and violent passion. The scene of the novel is Barcelona, sometime after the Civil War; its characters are all depicted as spiritual victims of this war. There is a rather fatiguing lack of relief from moral depravity and spiritual torture. For this reason Nada is cited as an example of "tremendismo" in contemporary Spanish literature. Nada is an unpleasant novel, because its theme is unpleasant; but it is a powerful novel, the product of real talent, displaying originality of theme and technique and the author's willingness to probe into contemporary Spain.

La luna ha entrado en casa by José Félix Tapia, the winning novel in 1945, is one of the least impressive of the whole group. It is the only one which seems to be a conscious effort in the direction of the artistic novel. The very simple, typically nineteenth century plot is almost submerged in a rather astounding collection of moonlore, and observations of the effects of the moon on human beings. Its chief interest is its unique position on the present literary scene, a strangely lyrical, magical novel, with a vein of melancholy humor running throughout.

The authors of the winning novels for the next two years, José María Gironella and Miguel Delibes, are as far apart in background as two men can be; yet their novels, Un hombre and La sombra del ciprés es alargada, respectively, have many points of comparison. Each is the story of the development

of a man, from childhood to full maturity; each develops the leading character's personality, the problem which each one faces, and leaves him at the novel's end, in mid-career, with an amazing lack of finality. The plot of Un hombre is episodic, with plenty of action but no great climax or crises. La sombra del ciprés es alargada differs in that it has a better developed plot but moves more slowly with frequent lapses for observations, conjectures and explanations. While neither of these novels is truly great, and neither has achieved great popularity, they do reveal two very promising talents. Each author demonstrates real skill in handling the language, Gironella with simplicity and directness, Delibes with somewhat more finesse and formality.

The reputation of Sebastián Juan Arbó, winner of the Nadal Prize for 1948, needs no defense. His novel, Sobre las piedras grises, is a psychological study of a poor public official, caught, through his kindness and humanity and against his will, in the political intrigue of Barcelona. Arbó, as I have mentioned before, is the only winner of the Nadal Prize well established as a novelist.

In 1949 the Premio Nadal was awarded to José Suárez Carreño for his excellent novel, Las últimas horas. This is the only one of the winning novels which has Madrid as its setting. The title is suggestive of the action of the novel, which is a colorful account of the nocturnal life of this great city in contemporary times. Several people of distinctly different social classes are brought together, and we are given a glimpse of their lives as they unfold against the background of Madrid night life. Las últimas horas is an excellent, forceful, realistic novel bearing the highly individualistic stamp of the author's energetic style and excellent characterization. To the best of my knowledge, this is the only Nadal Prize winner which has been translated into English.

The reward for 1950 was given to Elena Quiroga for her novel Viento del Norte, a novel cast in the mold of the nineteenth century type of regionalism. The skillfully developed plot centers around the marriage of a wealthy landowner with one of his young, beautiful servants in the author's native Galicia. Their resulting unhappiness is due to their inability to overcome the social barrier that the years of serving and being served have set up. The merit of the novel lies partly in this regionalism and partly in the skillful development of two excellent female characters, Marcela, the servant girl, and the old family servant, Ermitas.

Originality and innovation were rewarded in the competition for the 1951 Nadal Prize, won by Luis Romero's La noria. This is the most exciting of these novels from the point of view of originality in conception and skill in

execution. The action of La noria takes place in the course of one day in post-war Barcelona. The chapters are short and each is devoted to the development of a single character. This would seem to suggest a series of caricatures of Barcelona's social types, but quite the contrary is true. Such is the skill of Romero that each of some thirty-five characters retains his individuality, his own personality. As revealed in La noria, Romero's outstanding quality, apart from his remarkable ability to maintain the rhythm and tension of this novel, is his humanism--his understanding and sympathetic treatment of his characters.

The winning novel for 1952, Nosotros los Rivero by Dolores Medio, is a consideration of the changes wrought in Oviedo during the tumultuous years of the 1920's and 1930's. The principal character reminisces about the slow ebb of her family's fortunes and position and we are made to see the gradual evolution of Oviedo from a proud, ancient, tradition-bound city into a modern, progressive city. It is a skillfully written novel which holds the reader's interest at a high level, even though the subject is one which could easily become heavy and dull. Dolores Medio has been quite successful in symbolizing the problem that faces Spain in the modern world and has created something of an epic of the Spanish middle class.

The choice of the judges for the winning novel in 1953 was Siempre en capilla by Luisa Forrellad, perhaps the weakest of the novels which have won the Premio Nadal. Obviously the work of a beginner, its principal defect is in the choice of theme. It is a historical novel, the story of the struggle of three young doctors during a diphtheria epidemic in England in the past century. There is a consequent lack of reality because of this choice of a completely unknown locale. The principal characters are not genuine and moments which are intended to be dramatic do not ring true; the author never overcomes the disadvantage of a bad choice of theme and location.

La muerte le sienta bien a Villalobos by Francisco José Alcántara, the choice for 1954, marks a return to the rather high level of craftsmanship maintained by the former winners of the prize. The action takes place in a small village, Villalobos, and covers the period of one day. In an ironical and humorous tone the author describes the effects of the news of the death of the village's leading woman citizen and principal benefactress. Gossip and misunderstanding result in anger and riot as the normally sleepy little village is turned topsy-turvy. The author's lively, sensitive style and the traditional, archaic manner of his language reflect better than pages of description the atmosphere of the village.

The winning novel of 1955, El Jarama by Rafael Sánchez

Ferlosio, is an extremely encouraging reaffirmation of the consistently high quality of the novels which have won the Premio Nadal and adds another new name to the steadily increasing list of highly competent, perceptive young novelists. The novel's action covers the hours from about noon to midnight on a hot summer Sunday at an unpretentious river resort on the Jarama River, a few kilometers from Madrid. Without any single protagonist, without any plot other than the gradual revelation of the personalities of the several characters involved, the author builds up the tension of the novel by a skillful blending of minor personality differences and descriptions of the changing atmosphere as daylight fades into dusk and finally into darkness. The sudden and dramatic climax of the story comes when one of the young girls in the party of young madrileños on a picnic drowns in the river. Sánchez Ferlosio has executed a vividly alive portrayal of Spanish youth, with what one feels to be penetrating accuracy, yet with compassion and sympathy. Once again the contemporary Spanish preoccupation with people, without the morbid distortion of character that mars so many modern novels, is evident. The craftsmanship of the author, his ability to infuse life into the printed page, his sincere humanity more than compensate for the seeming lack of a closely knit plot or a protagonist.

These, then, are the novels which have thus far been honored by the Premio Eugenio Nadal. It would be rather foolhardy to say that they are the best novels that contemporary Spanish literature has to offer, inasmuch as they are all, with a single exception, the work of inexperienced novelists. Which of them is to stand the test of time is for the future to decide, and the competition for recognition as works of lasting value is, fortunately, becoming stiffer and stiffer as the level of quality of Spain's novelistic literature continually rises. But these are all good novels, the work of promising young writers who offer great hope for the future of Spanish letters. Certainly those responsible for awarding the Nadal Prize need have no misgivings over their choices, nor any fears that they have done anything but enhance the prestige of the award by these selections. The fact that the quality of Spain's novels is rising is due in no small part to the continuing production of these authors who have won their first recognition as winners of the Nadal Prize.

Gironella is a good example of this. He has produced two novels since winning the prize, La marea and Los cipreses creen en Dios. The latter has achieved well deserved recognition in Spain and abroad. It was awarded the Premio Nacional de Literatura and an excellent English translation has been distributed nationally in the United States as one of the 1955 selections of the Catholic Digest Book Club.



More reassuring even than this recognition is the evidence in both books of continuing development and perfection of style. Carmen Laforet has demonstrated this same development in the several works that have followed the publication of Nada: La isla y los demonios, La llamada (a volume of four short novels), and La mujer nueva, winner of the 1955 Premio Menorca. Miguel Delibes has maintained high quality in the several novels which he has published since winning the Nadal Prize: Aún es de día, El camino, Mi idolatrado hijo Sisí, and Diario de un cazador, which won the Premio Nacional de Literatura for 1955. The efforts of Elena Quiroga have met with continuing success in such novels as La sangre, Algo pasa en la calle, La enferma and La Careta. Carta de ayer and Las viejas voces are two very interesting and very different novels from Luis Romero, and a third novel, Los otros, is in preparation. Almost all of these authors have had short stories published in various magazines and reviews. It should be evident that their creativity was not exhausted by the one offering and that they have continued their efforts in the literary field with increasing skill. The fact that these novelists are ranked among the leaders in their field in present-day Spain attests the quality of their work. While the Premio Nadal has perhaps not had an influence in establishing a "school" or a "generation" of writers, or in setting a style or a formula, it has been, I believe, very instrumental in raising the quality of Spanish literature to a level which only a few years ago many people would have believed impossible. By opening the way for the winners of this award and thereby offering encouragement to all aspiring young authors, the Premio Eugenio Nadal has done much to reawaken and reaffirm the great Spanish tradition of the novel.

A paper presented at the

Ninth University of Kentucky  
Foreign Language Conference  
Lexington, Kentucky  
1956

## THE CULTURAL VALUE OF STUDYING HISTORICAL LINGUISTICS

By Helmut A. Hatzfeld, Catholic University of America

### Problem

A recent issue of the periodical Word carries the programmatic subtitle Linguistics Today. In the introductory article André Martinet makes the statement that "descriptivists of the younger generation" have given up any interest in historical linguistics, since they "fail to see the point in determining that, for example, English o in stone is the normal outcome of an Old English ǣ." From this situation he draws the conclusion that "historicists in America have been definitely shoved to the background."<sup>1</sup> There are, however, some symptoms suggesting that the historicists may come into their proper place again and that the humanities are not willing to surrender their central concern, language, to the natural sciences. William J. Entwistle, shortly before his death, remarked that he was afraid to see the linguists embarked on the enterprise of accounting "for a mental activity without mind."<sup>2</sup> Hayward Keniston avowed that he felt "somewhat perturbed at a kind of arrogance among modern linguists" who are entirely unaware that "language as a unique human instrument should not be separated from the humanities of which it is inevitably a part."<sup>3</sup> Finally, the young structuralist Alphonse Juilland in 1953, forty years after its appearance, translated Karl Vossler's controversial book on the civilization of France reflected in the evolution of her language. Juilland added to his translation an enthusiastic preface telling "those engaged in the structural adventure not to forget the extra-linguistic factors which sooner or later must be systematically integrated in the explanation of the linguistic facts and phenomena."<sup>4</sup> He considers Vossler the pioneer of this necessary, truly historical (not only metalinguistic or exolinguisitic) method of linking from a linguistic view point all phenomena of civilization primarily to language. Juilland calls Vossler's method the only possible one which remains convincing despite the defectiveness of some of his examples.<sup>5</sup> Making a plea for historical linguistics let us not forget that another more generally acknowledged master of linguistic integralism, Ramón Menéndez Pidal, has been following the same method, or, in the words of Yakov Malkiel: "With highly sensitive tools of measurement, he explored the mutual dependence of political, religious, literary and linguistic developments amenable to observation over a limited succession of centuries."<sup>6</sup>

The study of historical linguistics thus conceived is "the conscious experience of relating oneself to the world one is living in and of basing the world that is on the world that was."<sup>7</sup> It is tantamount to the responsible re-creation of a living past, the intellectual penetration of material culture, the unequalled insight into popular creative intui-

tion, the surest grasp on the development of social relations, the surprising discovery of intellectuality and spirituality at their source, and the unparalleled opportunity of discerning the interplay of collective trends and individual decisions in history.

### The Re-Creation of a Living Past

The history of language, when other documents were lacking, often was called upon to calm down with objective and ethical responsibility political passions which claimed the sanction of the past for bids for power or for national pride. Unified Italy, particularly during and after World War I, wanted the whole population from Calabria to the Rhetish Alps to consist only of Italians who spoke and had always spoken the Italian language. Therefore scholars such as Carlo Battisti cherished the thesis that the Greek communities still existing in Calabria and on the Salentine Peninsula were only late intruders, namely Byzantine refugee colonies from the end of the Middle Ages, and that the Rhetoromance people of Switzerland, let alone the Friulians, never had nor have now a language of their own, but simply an Italian dialect. Historical linguistic research, however, enabled Professor Gerhard Rohlfs<sup>8</sup> to establish that the Greek which is still being spoken in parts of Southern Italy today is an archaic, almost Homeric Greek whose vocabulary and semantics are entirely unknown to late Byzantine Greek, and that consequently the linguistic remainders are of the Magna Graecia and older than any Italian in Italy. Rohlfs made his argumentation irrefutable by delving into onomastics, toponymics and folklore.<sup>9</sup> Finally he proved that large areas of the later Latinized Greek colonies in Italy still reveal in interior language forms original Greek speech habits even under their modern Italian disguise.<sup>10</sup>

Still more important was the rectification of the Rhetoromance bias dating from Carlo Salvioni's patriotic speech Latinità e Italia (1917). In this case the late Jakob Jud of Zurich proved with fully convincing material that the oldest language layers of a distinct Rhetoromance were already completely different from Italian and closer to Gallo-Romance than even the modern ones. The treatment of certain initial consonant groups and the archaic-Latin words for fundamental things and concepts distinguish this language from any Italian dialect, the neighboring Lombardian included.<sup>11</sup>

Furthermore the Frankish bishops of the Rhetoromance capital Chur did not follow the Italian diocese in changing the older terminology of ecclesiastical administration in the ninth century. Thus a new abyss was created between Rhetoromance and Italian vocabulary.<sup>12</sup> Chur, under its Germanic bishops, became also a center of a Latinity so artificial in pronunciation that in certain parts of the country



the k before a, which in the French way had developed to /tʃ/, underwent a regression to /k/.<sup>13</sup> This phenomenon produces only a late mirage of likeness to the Italian while the older state of affairs widens the rift.

Another question of this kind concerns the original homeland of the Modern Rumanians. Is it to be looked for north or south of the Danube? After World War I, when Hungary had lost Transylvania to greater Rumania, the Hungarian school-children were taught that their ancestors coming from the East had not encountered a single Roman in the territory of the former North Danubian province of Dacia, colonized by the Emperor Trajan, since these Roman colonists had all been recalled to Italy by a well known edict of the Emperor Aurelian in 271 A.D. The Rumanians, on the other hand, considered themselves the true successors of those colonists, many of whom allegedly never left the country north of the Danube, defying Aurelian's decree. There cannot be the slightest doubt that the bulk of the population speaking Rumanian today in the area north of the Danube must have re-immigrated after a nomadic life of centuries south of the Danube. It was there that their language grew in the climate of the Albanian and the Bulgarian adstratum. Thus only can one account for a whole constellation of Albanian features in Rumanian,<sup>14</sup> or for a cluster of Old Bulgarian characteristics, the high number of Slavic suffixes, the Slavic type of the numeral system from ten to twenty, the enormous number of Old Bulgarian loanwords (amounting to two-fifths of the whole vocabulary) and other Balcanic, especially Greek symptoms.<sup>15</sup> However, after the appearance of the Rumanian Linguistic Atlas, the constant presence of some original Dacorumanians in four nuclear areas north of the Danube cannot be ruled out, since in addition to the Rumanian place names grafted on Slavic patterns there are also a few of pre-Aurelian Latin coinage.<sup>16</sup>

The history of the replacement of initial f by h in Castilian<sup>17</sup> became, under the skillful hand of Don Ramón Menéndez Pidal, a history of the Conquista, Reconquista and Consolidación of Castilla, León and Aragón.<sup>18</sup> The history of the preservation of f conversely was made by Harri Meier the cornerstone for the history of the reconsolidation of Portugal.<sup>19</sup>

#### Intellectual Penetration of Material Culture

While historical linguistics in this way reliably evokes an otherwise unrecorded past in national civilizations, it is also able to interpret single elements of material culture as a humanistic enrichment. This point cannot be brought home by a better example than Arnold Steiger's inquiry into the language of the Mozarabs, those Arabized Roman-Gothic Christians who lived together with their Islamic conquerors. Professor Steiger uses the Hispano-Arabic loanwords for cloth,

jewelry, tissues, embroideries, silks, the names of the places of their fabrication and the ways of their commercial transportation to reconstruct, as he says himself, "a Hispano-Arabic early Renaissance in which came to life the most precious cultural heritage of Indo-Persian as well as Ancient-Classical origin."<sup>20</sup> Américo Castro goes a step further by discovering in Spanish words of Latin origin that indelible, Oriental character which they assumed by the centuries-long symbiosis with Arabic forms of thought and feeling. Among his most striking examples are the words for nightfall and daybreak which are not as in other languages impersonal but personal verbs such as anochezco and amanezco--"centauric words," he says. The Spaniard, Castro explains, transformed his language according to the Islamic view that the soul of a person changes its exterior perception into something which happens not only outside but also within the person. Anochece thus means "there was nightfall within me" and "I changed myself into night."<sup>21</sup> Castro can link these "centauric" verbs, in which the boundaries between emotion and sensation become evanescent, to Hispano-Arabic habits such as kissing the hand, washing the dead, and sitting on the floor.

John Corominas discovered different cultures to be telescoped in the Italian word ferraiuolo, which originally designated a shabby cloak, based on the Latin word palliolum, a short mantle. It came via Mediterranean sailors into the Arabic language as feryûl, was brought back to the Latin countries, always through the sailors' idiom (the Esperanto-like lingua franca), became ferreruelo in Spain and rose from the lower layers of society to the higher until the rough cloak, returning to Italy as ferraiuolo, came to designate the elegant cape of the monsignori.<sup>22</sup>

In collaboration with folklore, historical linguistics has become the integrating factor which subsumes all elements of material culture not only in their reflection in language but also in their coordination with language. Here we are confronted with a structure sui generis. In order to stress this structural common interest of historical and descriptive linguistics Uriel Weinreich recently quoted an example from Adolf Bach's German folklore, according to which the Eifel mountain range between Cologne and Trèves separates two linguistic-folkloric patterns. Their borderline not only divides the diphthong and vowel in haus and hus, the name for the potato into grumper and erpel, the dental and the palatal group into kend and kenk, "child," but also the short-bladed and long-bladed scythes, the grey bread in oval loaves and the black bread in rectangular loaves, two different types of ditty addressed to the ladybug and two different patronates ascribed to St. Quirinus.<sup>23</sup>

#### Insight into Popular Creative Intuition

Conjoined thus with folklore, historical linguistics,

often simply by finding a decisive etymology, becomes a means of penetrating the psyche and sensibility of the people. It was the historical linguist qua etymologist who discovered in modern hypocoristic names for animals such as the weasel, the fox, and the lizard remnants of ancient tabu and totem.<sup>24</sup>

New attempts to discover the exact etymology of the name Italia led to the hypothesis that the Indo-European tribes in prehistoric times had a totem animal and developed its name into the name of a tribe-protecting god and finally into the name of the tribe itself. Since hircus, lykos, bos, "ram, wolf, ox" respectively, certainly underline the tribal names Hirpini, Lucani, Boii, Italus in the earlier form with digamma was identified with vitulus, "calf."<sup>25</sup>

Folk-language reveals the power of metaphorical creation when, for example, the props and supports of a roof appeared to popular imagination as animals carrying a charge, be it the little goat (caprio) of the Latins or the mare (poutre) of the French; the muscle was compared to a little mouse (musculus, souris); the forms of hills and mountains to necks (Gr. Λίφος, Span. cerro), nipples (Gr. Μαστός), spines (Latin dorsum, Eng. ridge, Gr. ἐπίς, Germ. Grat), teeth (dent du midi), and saws (Span. sierra); the waves and clouds were transformed into sheep (It. montone, pecorelle, Fr. un ciel moutonné); an agglomeration of huts or houses made the impression of spots (Flecken, macchia), and apples (Span. manzana); the corner of the eye appears as a tail (Span. rabillo, It. coda dell'occhio), the ruff as a lettuce (Span. lechuga); the chandelier looks like a spider (Span. araña), the coachman with his whip like an angler (Span. pescante = seat of the coachman), the roads cut into the landscape like its wrinkles (Lat. ruga, Fr. rue, Port. rúa), the white tents of a Roman camp in the plain, seen from the hills, are like butterflies on a meadow (papilio = 1. tent, 2. butterfly; Fr. pavillon and papillon).<sup>26</sup>

In the history of superstitions reflected in language, the sector revealing the mistrust of the people toward learning as well as toward feminine beauty as incompatible with virtue is particularly interesting. The Rumanian word for the scholar învăţat and the Italian word for "beautiful," vezzoso, both reducible to Lat. vitium, "vice," contain this problem in nuce. But the French and English derivatives from grammar in the sense of "Latin" demonstrate in extenso how grimoire, a double form of grammaire, develops from "Latin book" to "occult knowledge," then to "magic power," "incomprehensible speech," and "spell." Continuing the meaning of "spell," the English glamor, another disfigured form of grammar, is at hand, and develops from "spell" to "charm," from this to "beauty" and any romantically attractive quality.<sup>27</sup>

### A Sure Grasp on the Development of Social Relations

Historical linguistics, by analyses of intrinsic features of language and linguistic change, offers many insights into social conditions and human relations throughout history. The growth of the mind of a speech-community or a nation reveals itself only in the development, the shading, the refinement, the sophistication of verbal expression.<sup>28</sup>

Against all other Romance developments of the names of the days of the week and the months of the year, Sardinian kept for Friday and September the Jewish concept of "day of clean food," Kenapura, and of "month of the beginning of the year," Kabudanni. This fact alone reveals and explains a close relation in the earliest Christian centuries between North-African Jews exiled to Sardinia and early Roman-Sardinian converts to Christianity, fewer in number but like the Jews rejecting the Pagan seasonal designations without having anything of their own to substitute.<sup>29</sup>

The influence of the Church reveals itself in the phonetic appearance of the so-called half-learned words, such as apostle or bishop. The ecclesiastic semantics show intricate problems of belief and philosophy in such words as saeculum, Span. siglo, Fr. siècle for "world"; periculum, Span. peligro for danger (of damnation), captivus, Fr. chétif, for prisoner (of sin) and therefore "miserable," which special meanings actually have been found in the Latin of the Fathers of the Church.

Comparing French with Rumanian one discovers that the half-learned ecclesiastical words in the West are replaced in the East by Neolatin analyzable, popularizing circumlocutions translating the Greek into "calques," another way of folk-education by the clergy--namely, the Slavic way. Thus immortel appears as fărădemoarte, "without death"; omnipotent as atottinator, "all holder." Even the Greek terms of the West are translated that way: holocauste as arderea de tot, "The burning of everything"; parousie as a doua si iaras venire, "the second and again coming."<sup>30</sup>

The sudden afflux of thirteen percent of learned words into the French language of the fifteenth century has been well explained by the spread of the Latinisms coined by Oresme in his translation of the Nicomachean Ethics.<sup>31</sup> We touch here on the role of the creative individual, the humanist, in the growth of language and we receive a first class report through language on what has been called by Huizinga the "pre-humanism of the Dukes of Burgundy."

The pure phonetician trying desperately to make the labials in foin, "hay," and avoine, "oats," responsible for the irregularity that Lat. ē before nasals in French developed

to [wɛ] and [wa] instead of [ɛ] and [e] as in frein, "brake," and veine, "vein," has been corrected by the historian of language. The phonetician overlooks the circumstance that this phonetic change occurred only in the sixteenth century, not in the twelfth, and comes from the fact that these two agricultural products were imported to Paris from the markets of Champagne where this pronunciation was normal.<sup>32</sup> The phoneticians were likewise left in the lurch with their method of explaining the triad amour, jaloux, époux instead of \*ameur, \*jaleux, \*épeux by the analogy to unstressed forms of the respective word families. They should have considered that these words are the nuclear concepts of Provençal Courtly Love which wandered to the North together with troubadour.<sup>33</sup>

Here we are at the very heart of culture, since there is at issue the transfer of a whole word-field related to something important and significant. The Italian loanwords for things of art, music, architecture, modern warfare, and military science spread over all Europe demonstrate the importance of the Italian Renaissance.

#### Discovery of Intellectuality and Spirituality at their Source

Engaged in the systematic study of word-areas or word-fields, historical linguistics as well as structural linguistics shares in the method of configurational psychology. The difference lies in the fact that particularly in this central domain historical linguistics is not eager to come to a physiological, behavioristic or anthropological explanation of word-areas but to a psychological and logical and historical understanding. Ferdinand Brunot's concept of La pensée et la langue, the field theory of Jost Trier, the onomatology of the Swiss school which expanded from "Wörter und Sachen" to concepts, have led to ideological studies of word-families through the brilliant approaches of J. L. Weisgerber, Franz Dornseiff, Walter von Wartburg, Rudolf Hallig, Julio Casares in Spain, Georges Matoré in France and, in America, Carl Darling Buck.<sup>34</sup> These scholars have as much shifted to the primacy of the symbolized in language as the Bloomfield school had shifted to the symbol or sign. The new lexicological trends underscore the fact that a dictionary is concerned primarily with meaning and that a historical study of synonyms is a study of the history of ideas. Whole sectors of intellectual and spiritual attitudes have been grasped in their historical evolution by word-monographs or concepts such as "nobility,"<sup>35</sup> "urbanity,"<sup>36</sup> "grace,"<sup>37</sup> "guilt, repentance, atonement,"<sup>38</sup> "mediocrity,"<sup>39</sup> "genius,"<sup>40</sup> "humanitas,"<sup>41</sup> "Kultur,"<sup>42</sup> "spirituality" and "esprit,"<sup>43</sup> "reason,"<sup>44</sup> "virtue,"<sup>45</sup> "milieu,"<sup>46</sup> "solitude."<sup>47</sup> Often the cultural way is long as is the case with a word like Spanish sosiego which



starts with the "castration of animals" and ends in the passionless dignity of the Spaniard, the stainless tranquillity of the mystic quietude.<sup>48</sup> Alfred Ernout<sup>49</sup> gives the whole story of the sophistication of a rural Rome under the influence of Greek philosophy as reflected in the development of the vocabulary. Hans Rheinfelder elucidated the Christianization of the Roman Empire in the light of a new vocabulary and a new semantics as reflected in paradisus, angelus, miseriordia, manna, talentum, zizania, missa, pax, indulgentia.<sup>50</sup>

But Karl Vossler and Henri François Muller go much farther in seeing Christianity as the decisive force in changing Classical Latin into Vulgar Latin, not only in vocabulary and semantics but also in the whole syntax and in the analytical language-forms replacing the synthetic ones as the outcome of a new feeling and thinking.<sup>51</sup>

#### Discernment of Collective and Individual Forces in History

Grammatical changes, according to Karl Vossler, actually are explained only if they can be easily correlated to the general trends of a period. They certainly start with an individual creation, but in general can be grasped only in the course of their collective development. The partitive article invades France together with the commercial perfection and banking achievements coming from Italy at the end of the Middle Ages. But Italy leaves this type of expression optional. The French mind, imitating this thinking in terms of quantity, instead of quality, clashes with its own logical and regularizing tendencies. It makes the use of the partitive article compulsory and extends it also to abstract nouns. Therefore since the seventeenth century the Frenchman says not only du pain but also de l'amour. In the classical century of Cartesian logic and salon education the word-order becomes strict not only for the sake of reason but also in view of the partner in speech who should listen without strain. Therefore the emotional intonations based on inversions are abolished. So seventeenth-century France<sup>52</sup> reflects in the language the main preoccupation of philosophy and of the salon ideal: emotion recollected in tranquillity. I think Vossler does not go too far when he maintains that the introduction of the subjunctive instead of the indicative after the affective verbs around 1650 has the same root as the new apprehension formulated by Descartes in 1649: Any affect or passion reflects a subjective disturbance of the mind which ought to be dominated by reason.<sup>53</sup>

Leo Spitzer, although not able as yet to distinguish chronologically the cultural layers of the Spanish language, can at least surmise by a linguistic Gestaltpsychologie that strikingly distinctive features of Spanish, constituting a

unique constellation today, came into being at different moments of history and for different reasons.

The determination whether or not such features reflect the curious, very old Semitic word-order type "Verb Object Subject," at odds with the other Romance languages, or modismos to be explained by Orientalism,<sup>54</sup> is not so important as the fact that the Gestalt of the Spanish language reveals certain elements showing the same stylistic direction of impressionism, perspectivism,--in brief, the visionary. Spitzer enumerates a whole series of features which reveal a syntactic visionary anticipation of the future, as do the untranslatable verb vislumbrar, the mysticism of Santa Teresa, and the behavior of Don Quijote.<sup>55</sup> The imaginative or zestful mind of an individual is present beyond any doubt in the replacement of the word for "rooster" (gal) by the word for "vicar" (bégey) in Gascony, probably in the sixteenth century, at the moment when the pronunciation gá coinciding with that of gat (cat) produced an undesirable homonymy. At that moment the rural community, doubtless remembering the occasional metaphor of a jester who compared the proud behavior of the rooster to that of a rural pastor, accepted it for good.<sup>56</sup>

The selective and puristic character of the whole Italian language, its Latinizing, Tuscanizing and literary adjustment, is practically the work of five great individuals: Dante, Petrarch, Boccaccio, Bembo, Manzoni.<sup>57</sup> Word creations of individuals recorded in the history of the lexicon reveal turning points of thought and civilizations. Greek philosophy is anchored in Aristotle's word creations of energy and entelechy, Roman ethics in Cicero's qualitas and moralitas, scholastic logic in St. Thomas' quidditas and Duns Scotus' haecceitas, modern political arbitration in demarcation, the word of Pope Alexander VI when he decided on the borderline between Spanish and Portuguese colonial possessions. High lights of contemporary political thought may be found in Jeremy Bentham's coinage international (1780), Matteo Renato Imbriani's Terre irredente (1877), and Frederick Naumann's Mitteleuropa.<sup>58</sup>

Individual creation in language may sometimes be traced back to a language maker who helps the linguistic community in the domain of tabu and euphemistic replacement. When towards the end of the nineteenth century Nestor Roqueplan added a new word, lorette ("little Laura") to the euphemisms designating the prostitute, he hinted at the badly famed quarter of Notre-Dame-de-Lorette where there lived so many of these "jeunes femmes élégantes et de mœurs faciles" (Larousse). The word-creation was successful as an abbreviation which shifted the semantic dominant from the name of the Italian sanctuary Loreto to the gracefulness of the French diminutive ending which had a faroff echo in the semantic

cognates grisette, midinette, cocotte. Théodore de Banville did not hide his admiration for the clever coinage when he wrote:

Mais un jour Roqueplan, s'étant mis à l'affût  
Fit un mot de génie, et la Lorette fut.<sup>59</sup>

### Conclusion

In summary I would say that the cultural value of studying historical linguistics consists first in a vivid, responsible and objective penetration of a past on which our present has been built; second, in an understanding of the meaning of material culture as best reflected in language; third, in an insight into the imagination hidden in the symbols, metaphors, personifications of the dictionary as the creative poetry of the people; fourth, in the discovery of the growth of social relations through loanwords, half-learned and learned words as signposts of education and cultural exchange; fifth, in the reconstruction of intellectual and spiritual word-areas reflecting the layers of religion, art and philosophy; sixth, in the interpretation of the use of grammatical categories as mirrors of the mentality of a nation in which, again through language, are distinguishable the acts of individual liberty as well as the drift of the collective instincts. No doubt, then, that this type of language study is a humanistic activity, appealing to the esprit de finesse. It is all the more important now because structural-descriptive linguistics or linguistic science,<sup>60</sup> rich in results within its own sphere, has committed itself to that non-historical and non-humanistic sector of scholarly activities to which mathematics and the natural sciences belong.

### NOTES

1. André Martinet, "The Unity of Linguistics," Word X (1954), 121-125; p. 123.
2. William J. Entwistle, Aspects of Language, (London: Faber, 1953), p. 88.
3. Hayward Keniston, "A Humanist Looks at Linguistics," in Hugo J. Mueller (ed.), Report on the Fifth Annual Round Table Meeting on Linguistics and Language Teaching, (Washington, 1954), 146-52.
4. Charles Vossler, Langue et Culture de la France. Préface et Traduction d'A. Juilland. (Paris: Payot, 1953.)
5. A. Juilland, "Review of Bruneau, L'Epoque réaliste," Language XXX (1954), 331-332. See also his "A Bibli-



- ography of Diachronic Phonemics," Word IX (1953), 198-208.
6. Yakov Malkiel, "Old and New Trends in Spanish Linguistics," Studies in Philology XLIX (1952), 437-58, p. 443.
7. William J. Entwistle, The Scope of Spanish Studies, (Oxford:Clarendon, 1932), p. 18.
8. Griechen und Romanen in Unteritalien, (Genève:Olschki, 1924).
9. Scavi linguistici nella Magna Grecia, (Roma, 1933); Wörterbuch der unteritalienischen Gräzität, (Halle, 1930); Historische Grammatik der unteritalienischen Gräzität, (München, 1950).
10. "Griechischer Sprachgeist in Süditalien," Sitzungsberichte der Bayerischen Akademie der Wissenschaften. Philosophisch-historische Abteilung V (1944-46), (München, 1947).
11. Jakob Jud, "Rumontsch, eine lombardische Mundart?" Neue Züricher Zeitung, 29.März, 1931.
12. Jakob Jud, "Zur Geschichte der bündnerisch-romanischen Kirchensprache," 49.Jahresbericht der historisch-antiquarischen Gesellschaft von Graubünden, Chur, 1920, 1-56; and "Sur l'histoire de la terminologie ecclésiastique de la France et de l'Italie," Revue de linguistique romane X (1934), 1-62.
13. Revue de linguistique romane, VII (1931), 94.
14. Knud Togeby, "Le Neutre en Roumain et en Albanais," Cahiers Sextil Puscariu II (1953), 121-131.
15. Matthias Friedwagner, "Über die Sprache und Heimat der Rumänen in ihrer Frühzeit," Zeitschrift für Romanische Philologie LVI (1934), 641-715; and Ernst Gamillscheg, "Die Herkunft der Rumänen," Jahrbuch der Preussischen Akademie, 1940, 118-134.
16. Karl Jaberg, "Der rumänische Sprachatlas und die Struktur des dakorumänischen Sprachgebietes," Vox Romanica V (1940), 49-86; Ernst Gamillscheg, "Romanidad Occidental y Romanidad Oriental," Cahiers Sextil Puscariu II (1953), 1-11.
17. See Jakob Jud, Bulletin de dialectologie romane, III (1911), 9.
18. Ramón Menéndez Pidal, Orígenes del español. Tomo I, (Madrid:Hernando, 1929), 219-40.

19. "A evolução do português dentro do quadro das línguas ibero-românicas," Biblos XVIII (1942), 497-515; and "A formação da língua portuguesa," Ensaio de Filologia românica, (Lisboa, 1948), 5-30.
20. Arnald Steiger, "Zur Sprache der Mozaraber," Festschrift für Jakob Jud, (Bern: Francke, 1943), 624-75.
21. Américo Castro, España en su historia. Cristianos, Moros y Judíos, (Buenos Aires: Losada, 1948), p. 219.
22. John Corominas, "The Origin of Spanish ferreruelo, Italian ferraiuolo, and the Importance of the Study of the Lingua Franca for Romance Etymology," PMLA LXIII (1948), 719-26.
23. Uriel Weinreich, "Is a structural dialectology possible?" Word X (1954), 397.
24. Bruno Quadri, Aufgaben und Methoden der onomasiologischen Forschung, (Bern: Francke, 1952), 132-134.
25. Franz Rauhut, "Italia," Würzburger Jahrbuch für die Altertumswissenschaft I (1946), 133-52.
26. H. Hatzfeld, Leitfaden der vergleichenden Bedeutungslehre, (Munich: Hueber, 1928), 42-55; and Ernst Gamillscheg, Französische Bedeutungslehre, (Tübingen: Niemeyer, 1951), 63-64.
27. T. B. W. Reid, "Grammar, Grimoire, Glamour, Gomerel," Studies in French Language, Literature and History. Presented to R. L. Graeme Ritchie, (Cambridge, University Press, 1949), 181-88.
28. J. L. Weisgerber, Das Gesetz der Sprache, (Heidelberg: Quelle und Meyer, 1951), p. 197.
29. Max Leopold Wagner, "Sardisch kenábura 'Freitag'," Archiv für das Studium der Neueren Sprachen CXL (1920), 619-21; and La lingua Sarda, (Bern: Francke, 1951), 32-33. Giulio Bonfante, "Tracce del calendario ebraico in Sardegna," Word V (1949), 171-75.
30. Helmut Hatzfeld, "Ecclesiastical Terms in Rumanian," Boletín del Instituto Caro y Cuervo V (1949), 3-20, p. 10-11.
31. Eugen Lerch, Französische Sprache und Wesensart, (Frankfurt: Diesterweg, 1933).
32. Hans Rheinfelder, Altfranzösische Grammatik. Erster Teil: Lautlehre, first edition, (Munich: Hueber, 1937), p. 95.
33. Lerch, op. cit., 125.

34. Jost Trier, Der deutsche Wortschatz im Sinnbezirk des Verstandes. Die Geschichte eines sprachlichen Feldes, Band I, (Heidelberg, 1931), 1-26.  
 Leo Weisgerber, Muttersprache und Geistesbildung, (Göttingen:Vandenhoeck, 1929).  
 Rudolf Hallig u. Walter von Wartburg, Begriffssystem als Grundlage für die Lexikographie, Versuch eines Ordnungsschemas. Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst. IV (1952), XXXV + 140 pp.  
 Hans Ludwig Scheel, "Geistesgeschichtlich orientierte Wortforschung in der Romanischen Philologie 1945 - 1954," GRM XXXVI (1955), 53-76.  
 Carl Darling Buck, A Dictionary of Selected Synonyms in the Principal Languages; a Contribution to the History of Ideas, (Chicago:University of Chicago Press, 1949).  
 Julio Casares, Diccionario ideológico de la lengua española, (Barcelona, 1942); and Introducción a la lexicografía moderna, (Madrid:Consejo, 1950).  
 Georges Matoré et A. J. Greimas, "La méthode en lexicologie," Romanische Forschungen LXII (1950), 211-16;  
 and Georges Matoré, Le vocabulaire et la société sous Louis-Philippe, (Genève: Droz, 1951), 17-102.
35. G. Möbus, "'Nobilitas'. Wesen und Wandlung der führenden Schicht Roms im Spiegel einer Wortprägung," Neue Jahrbücher V (1942), 275-92.
36. E. de Saint-Denis, "Evolution sémantique de 'urbanus, urbanitas'," Latomus III (1939), 5-24.
37. H. Frisk, "Gratus, gratia und Verwandtes," Eranos XXXVIII (1941), 26-30; and E. Wistrand, "Gratus, grates, gratia, graciosus," Eranos XXXIX (1941), 17-26.
38. Leo Charles Yedlicka, Expressions of the Linguistic Area of Repentance and Remorse in Old French. Dissertation, Catholic University, Washington, 1945.
39. Fritz Schalk, "Beiträge zur Romanischen Wortgeschichte. (I) Mediocritas," Romanische Forschungen LXIV (1952), 263-303.
40. P. Zumthor und H. Sommer, "A propos du mot 'génie'," Zeitschrift für Romanische Philologie LXVI (1950), 170-201.
41. F. Arnaldi, "Humanitas," Romana (Roma, 1941), fasc. 3.
42. J. Niedermann, Kultur. Werden und Wandlungen des Begriffes und seiner Ersatzbegriffe von Cicero bis Herder, (Firenze:Olschki, 1941).
43. Sister Lucy Tinsley, The French Expressions for Spiritu-

- ality and Devotion. Dissertation, Catholic University, Washington, D. C., 1953; and Charles Bruneau, "Esprit. Essai d'un classement historique de sens," Etudes Romanes dédiées à Mario Roques, (Paris:Société de Publications Romanes et Françaises, 1946), 169-180.
44. H. Flasche, Die begriffliche Entwicklung des Wortes 'ratio' und seiner Ableitungen im Französischen bis 1500, (Leipzig, 1936).
45. W. Baurmann, Vertu. Die Bedeutung des Wortes in der französischen Renaissance, (Berlin, 1939).
46. Leo Spitzer, "Milieu and Ambiance: an Essay in Historical Semantics," Philosophical and Phenomenological Research III (1942), 1-42, or Essays in Historical Semantics, (New York:Vanni, 1948), 179-316.
47. Karl Vossler, Poesie der Einsamkeit in Spanien, (Munich, 1944), 3-20.
48. Yakov Malkiel, "The Etymology of Spanish sosiego," Philological Quarterly XXIII (1944), 297-306.
49. Alfred Ernout, "Le Vocabulaire Latin" in his Philologica, (Paris:Klincksieck, 1946), 1-20.
50. Hans Rheinfelder, Kultsprache und Profansprache in den Romanischen Ländern, (Genève:Olschki, 1933).
51. Karl Vossler, "Neue Denkformen im Vulgärlatein," Festschrift für Ph. A. Becker, (Heidelberg, 1922); and François Muller, L'époque mérovingienne, (New York: Vanni, 1946).
52. Eugen Lerch, Französische Sprache und Wesensart, (Frankfurt:Diesterweg, 1933).
53. Karl Vossler, Langue et Culture de la France, op. cit., p. 256.
54. Daniel Crabb, Word Order Types in Old Spanish and in Old French, Dissertation, Catholic University, (Washington, D. C., 1955).
55. Leo Spitzer, "'Fait-accompli' - Darstellung im Spanischen," Stilstudien, I. Sprachstile, (Munich:Hueber, 1928), 258-294.
56. Gino Bottiglioni, "Linguistic Geography," Word X (1954),

- 380; and Walter von Wartburg, Problèmes et Méthodes de la Linguistique, (Paris:1946), p. 124-25.
57. Bruno Migliorini, "Storia della lingua e storia della cultura," in his Lingua e Cultura, (Tumminelli, 1948), 9-26.
58. Bruno Migliorini, The Contribution of the Individual to Language, (Oxford:Clarendon, 1952).
59. Kr. Nyrop, Grammaire historique de la langue française, vol. IV, (Copenhagen, 1903), p. 395.
60. John B. Carroll, The Study of Language, (Cambridge: Harvard University Press, 1953), p. 2.

A paper presented at the

Eighth University of Kentucky  
Foreign Language Conference  
Lexington, Kentucky  
1955

GERMAN LITERATURE AS  
REPRESENTED IN TWO GERMAN LANGUAGE  
NEWSPAPERS OF ONTARIO, CANADA

By Herbert K. Kalbfleisch, The University of Western Ontario

The first two waves of German migration to the Province of Ontario, Canada, came from the United States. The initial influx of Germans consisted mainly of Loyalists in the War of the American Revolution who, having cast in their lot with British colonists who remained loyal to the Crown during this struggle, thought it expedient when their cause was lost to move with their like-minded compatriots to a land governed by Great Britain.

These Loyalists settled, in the 1780's, on the Bay of Quinté and in Dundas and Stormont counties of eastern Ontario. They were surrounded by English and Scottish settlers and before long lost command of the German tongue. Consequently, they required neither German newspapers nor books for their spiritual and intellectual edification.

Beginning in 1800 a second migration, consisting of Mennonite farmers from Pennsylvania, moved into the south-westerly part of the province, chiefly into Waterloo and adjacent counties. A quarter of a century later these Germans began to receive reinforcements directly from the fatherland, at first only in small numbers, but in an ever increasing tide toward the middle of the nineteenth century.

In 1835 the first German newspaper was founded in Berlin (now Kitchener), Waterloo County, the town which was destined to become the focal point of German settlement in Ontario.

When German migration to the Waterloo area reached a saturation point, German settlers began to spill over into the counties of Perth, Huron, Bruce, and Grey in substantial numbers, and into other Western Ontario counties to a lesser extent. This scattering weakened the fundamental urge on the part of the Germans, particularly on the periphery, to maintain their Volkstum, and assimilation and fusion in those areas early came into play. The local newspapers, however, attempted to keep alive and foster a love of German literature, manners, and modes of life in the face of Anglicizing trends. This was, of course, more easily accomplished in the areas of compact German settlement, although by the beginning of the first Great War the majority of the descendants of the pioneer Germans were bilingual, and many had already lost command of a German that had anything in common with the classics of that language.

It must also be remembered that Ontario never received among its German immigrants an intellectual and highly-



educated group such as was to be found among the Forty-eighters who migrated to the United States. Schem was on good ground when he stated in 1871 that "if the Germans in Canada make their presence felt to a much lesser degree than their kinsmen in the United States, the chief reason lies in the fact that educated German families occur only in scattered and isolated instances in the Dominion, and that the great majority of the Germans belong to the lower social classes."<sup>1</sup>

While it is true that farmers and artisans formed the bulk of the German migration to Ontario, these groups were not so illiterate as was sometimes assumed by critics, particularly those from the fatherland who visited the German areas after assimilation had already exacted its toll. The large bulk of literary and cultural material provided by the Ontario German press furnishes an eloquent denial to a lack of interest by the German immigrants in cultural matter.

It is the purpose of this discussion to provide some idea of the quality and quantity of German literary matter offered by the Ontario German press.

Of the approximately thirty German newspapers that made their appearance and flourished in Ontario for longer or shorter periods between 1835 and 1918, fifteen have either partially or wholly extant files. A casual investigation will soon convince the researcher that the quality of the literary material provided varied little from newspaper to newspaper; the quantity often did. For this investigation two newspapers published in Berlin, Ontario, the Berliner Journal, which ran from December 29, 1859, to October 2, 1918, and the Deutsche Zeitung, which had an existence of only eight years, November 3, 1891, to October 11, 1899, have been chosen. These two are particularly suited to our study as they represent in many ways the two most aggressive attempts at German journalism in the Province of Ontario. Both dedicated themselves fervently to the perpetuation of the German cultural ideal. To assist in the accomplishment of this aim, they proposed to make belletristic material available to their reading public which, in many instances, lacked the necessary money to buy books and had no access to public libraries. A glance at their literary offerings indicates that the overwhelming bulk came from contemporary authors, although there are a few exceptions to this rule.

The Berliner Journal published several hundred short stories and novels during the fifty-eight years of its existence. A fairly auspicious beginning brought Schiller's "Der Berbrecher aus verlorener Ehre" (July 12-19, 1860), followed immediately by Ludwig Rellstab's "Die Geschworenen."<sup>2</sup> Friedrich Gerstäcker's "Die Bärenjagd am Bayon Meter in Arkansas"<sup>3</sup> was offered toward the end of that year. In addition

to these works by known authors, the Journal printed also three anonymous prose stories in 1860: "Der Spielmann vom Thüringer Wald," "Die heilige Schuld," and "Der schwarze Mann."

Evidently in response to interest shown by the readers in the serial prose material the quantity was greatly increased during the subsequent years of the Journal's appearance. Certain authors were particularly popular in the 1860's. Gerstäcker was represented by two more stories before the end of the decade, "Der Waldmensch"<sup>4</sup> and "Der Friedensrichter."<sup>5</sup> The most popular writer, however, was J.D.H. Temme, judge of a high court, professor of law, and author of one hundred and fifty crime stories, who was represented by no fewer than nine stories in the Journal between 1862 and 1868. Wilhelm Herchenbach ran Temme a close second, eight Novellen of the former appearing during the same decade. Bernhard Wörner followed with seven stories in the period from July 31, 1862, until February 11, 1864. It seems that the publishers of the Journal would exhaust the contents of a volume of particularly popular stories before turning to another author. Max Ring is represented by two historical Novellen, and Ewald König, a predominantly humorous writer, by three, while Franz Hoffman, a prolific writer of juvenile tales, provides four. Berthold Auerbach contributed one of his well-known village stories "Des Schlossbauers Vefele,"<sup>6</sup> Heinrich Zschokke "Das Abenteuer der Neujahrsnacht,"<sup>7</sup> Johannes Trojan "Eins hilft zum Anderen,"<sup>8</sup> W. H. Riehl "Der Leibmedikus"<sup>9</sup> (the fifth Novelle from the first volume of his Geschichten aus alter Zeit), Louisa Mühlback (pen-name Klara Mundt), one of the most widely-read historical novelists in Germany in the nineteenth century, "Der Kartenkönig,"<sup>10</sup> Otto Girndt "Der Salamander ist todt,"<sup>11</sup> Karl Schultes "Michel Schwalben,"<sup>12</sup> and Ferdinand Stolle "Die gefährlichen Bräute"<sup>13</sup> before the end of the decade. In addition, at least fifteen more writers, with one contribution each, and more than twenty anonymous stories of varying length adorn the pages of the Journal between 1860 and 1870.

The year 1870 saw the addition of several new literary contributors to the Journal's pages. Among these was Stanislaus Graf von Grabowski, an imitator of Sealsfield and Gerstäcker, Gustav Nieritz, Karoline Freifrau von Berlepsch, Ernst Wichert, Ottilie Wildermuth, Otto Ruppius, Balduin Möllhausen, Max Kretzer, Hermann Hirschfeld, Philipp Laicus, and many others who made only ephemeral contributions. Of this group Ernst Wichert, Otto Ruppius and Balduin Möllhausen deserve special mention. Ernst Wichert, author of Heinrich von Plauen and several other widely read historical novels is represented by "Wider den Erbfeind"<sup>14</sup> in the Journal. Otto Ruppius was a Forty-eighter who, as editor of the Bürger und Bauernzeitung of Berlin, had been condemned to prison for revolutionary tendencies. He fled to America and in the



beginning made his living there as a music teacher and conductor. Later he became the editor of the New Yorker Staatszeitung and in 1859 founded the Westliche Blätter in St. Louis. He returned to Germany in 1861 where he became the writer of many popular stories about America. "Vermisst"<sup>15</sup> and "Mary Kreuzer oder ein deutsches Mädchen im Urwalde"<sup>16</sup> fall into this category. Another German who depicted the exotic side of American pioneer and Indian life was Balduin Möllhausen. Möllhausen came to the United States in 1849, where he joined the expedition of Duke Paul Wilhelm of Württemberg to the Rocky Mountains. This venture failed and Möllhausen joined the western Indian tribe of the Omahas, among whom he spent several years. After taking part in the Whipple and, later, in the Ives expeditions, he returned to Germany permanently in 1858. "Der Postläufer von Wisconsin,"<sup>17</sup> "Der Christabend in der Blockhütte"<sup>18</sup> and "Der Meerkönig"<sup>19</sup> are among his contributions to the Journal.

The eight years in which the Journal and the Deutsche Zeitung coexisted as bitter rivals in Berlin saw the mutually competitive spirit of these two newspapers also extended to the field of the belletristic. The Deutsche Zeitung concentrated on longer novels during this period; the Journal carried shorter stories or Novellen. The Zeitung's first offering was Ewald August König's "Die Hand der Nemesis," which ran serially from January 5 to November 23, 1892, and filled a total of 303 long columns. König's novel was followed immediately in the Zeitung by Gustav Freytag's "Soll und Haben."<sup>20</sup> An anonymous novel "Das Geheimnis des Grafen"<sup>21</sup> ran during the first six months of 1894, followed by Woldemar Urban's "Im Banne der Camorra."<sup>22</sup> Urban was very popular with the Zeitung, for four more novels of his occupy space in it before its demise, namely, "Sander und Sohn,"<sup>23</sup> "Im Paradies,"<sup>24</sup> "Das Gold des Westmoreland,"<sup>25</sup> and "Dachprinzessin."<sup>26</sup> With the exception of Doris Freifrau von Spättgen, who is represented by two novels, "Gefährliche Waffen"<sup>27</sup> and "Arbeitskraft,"<sup>28</sup> the remaining prose offerings of the Zeitung consist of one work each by a group of writers. Represented are Reinhold Ortmann by "Unter dem Schwerte der Themis"<sup>29</sup> and Gregor Samarow, whose novel "Irrlichter,"<sup>30</sup> published originally in 1894, appeared in the Zeitung the following year. Samarow, whose real name was Oskar Meding, was a writer of historical novels in the manner of Scott and Dumas. Martin Bauer's "Um den Namen,"<sup>31</sup> and Karl Ed. Klopfer's "Das Geheimnis von Birkenried"<sup>32</sup> were featured in 1896. "Die Tochter der Wäscherin,"<sup>33</sup> a Novelle by Heinrich Köhler, was an added attraction appearing simultaneously with Klopfer's novel. Friedrich Friedrich's "Endlich gesühnt,"<sup>34</sup> Otto Elfner's "Tönendes Erz,"<sup>35</sup> Theodor Duimchen's "Cuba libre,"<sup>36</sup> C. Zöller-Lionheart's "Selbstbefreiung,"<sup>37</sup> A. von der Elbe's "Kaiser und Arzt"<sup>38</sup> and Paul Oskar Höcker's "Fünfte Gebot"<sup>39</sup> round out the Zeitung's novellistic prose. Of this last mentioned group Theodor Duimchen's work had grown out of his travels in America

and appeared almost as soon as originally published in 1898.

During periods when the Zeitung ran two serial novels simultaneously, as many as thirteen columns of literary prose appeared weekly. This was a large proportion of the total space for a newspaper of eight pages with a total of fifty-six columns.

As stated previously, the Journal concentrated on shorter literary prose offerings during the decade 1890-1900. Of the more than seventy-five authors represented in this period, Kosch<sup>40</sup> identifies fewer than a dozen. Important among these are Ernst von Wolzogen, author of a humorous sketch "Das Kaisermanöver";<sup>41</sup> A. G. von Suttner, the husband of Bertha von Suttner, who wrote "In der Lehre";<sup>42</sup> Ernst Wichert, writer of "Der jüngste Bruder";<sup>43</sup> and Victor Blüthgen, who wrote "Die drei Bassgeigen."<sup>44</sup> These works are strewn among the large bulk of material provided by obscure and anonymous prosifiers.

Balduin Möllhausen returned to the columns of the Journal with "Flamingo" in 1900 (Feb. 8-May 3), and Peter Rosegger, on May 10 of that year, provided a short story "Der singende Schabelwirth." Arthur Zapp, a prolific writer of light fiction who spent several years as a language teacher and journalist in America, appeared in the Journal with "Bei fremden Leuten"<sup>45</sup> in 1903. This novel was originally published in Germany in 1896.

Toward the end of the Journal's career Hedwig Courths-Mahler was one of the most popular producers of current polite literature in Germany. Four of her novels found their way into the Journal's columns: "Die Assmanns,"<sup>46</sup> "Friede Sörrensen,"<sup>47</sup> "Arme kleine Anni,"<sup>48</sup> and "Die Menschen nennen es Liebe."<sup>49</sup> Felix Salten is also represented by a short sketch entitled "Nach Amerika!"<sup>50</sup>

The Journal catered in its poetic offerings, as in the prose, chiefly to the middle and lower intellectual strata. The variety as regards quality is, however, even more marked in the poetry than in the prose. The sublime and the trivial, the humorous and the serious, the amateurish and the skilful stand often in juxtaposition in the heterogeneous array of verse offered week by week.

Eduard Dorsch, who was born in Würzburg in 1822 and died in Monroe, Michigan, in 1887, was featured early in the Journal's life by "Feldmarschall Frühling."<sup>51</sup> Dorsch had migrated to the United States in 1849, where he served as a correspondent for German newspapers. After settling in Michigan he served as a member of the Michigan State Board of Education in addition to practising his avocations of painting, writing, and natural science. Geibel, Julius Rodenberg, Justinus Kerner, Eichendorff,

Saphir, Johann Peter Hebel (Alemannic dialect poems), Uhland, Harbaugh (the Pennsylvania-German poet), Freiligrath, Rückert, Friedrich Lexow (a Forty-eighter), Ludwig Eichrodt, Karl Gerok, Chamisso, Hoffmann von Fallersleben, Scheffel, Friedrich Bodenstedt, Georg Herwegh, Rudolf Baumbach, Ludwig Fulda, Johannes Trojan, Annette von Droste-Hülshoff, Wilhelm Hauff, Max von Schenkendorf, and Robert Reinick have their somewhat slender contributions interspersed among a motley array of second-rate verse or doggerel which is either anonymous or the contribution of local versifiers. The weather and the seasons are never overlooked in the poetry section, and local events usually find a commentator in verse. The political scene in the fatherland is also a constant theme. Geibel's "Wann, o Wann?"<sup>52</sup> contained a strong plea for German unity and concord. This theme is also treated by Wolfgang Müller's "Ein neues Lied von der deutschen Einheit."<sup>53</sup> Müller had been a member of the Frankfurt Parliament in 1848. Ludwig Eichrodt in "Deutsche Einigkeit kein Traum"<sup>54</sup> and Rudolf Puchner, a Forty-eighter who settled in New Holstein, Wisconsin, were also moved to put their sentiments regarding the fatherland in verse, the latter in "Es rauscht ein Klang"<sup>55</sup> and "Strophen an mein Vaterland."<sup>56</sup> Johannes Trojan commemorated the events of 1848 in a political poem entitled "Märzluft"<sup>57</sup> a half-century later. The fifty years since the revolution had brought more freedom and a more liberal atmosphere generally in Germany, according to Trojan. To mark the centenary of Wilhelm Hauff's birth "Steh' ich in finsterner Mitternacht" and "Morgenroth"<sup>58</sup> appeared in the Journal, together with a short eulogy on Hauff.

Quite frequently, particularly after 1905, the Journal printed poems by well-known German authors without any acknowledgment of their origin. Schiller's "Würde der Frauen,"<sup>59</sup> Hoffman von Fallersleben's "Deutschland über alles,"<sup>60</sup> Uhland's "Ich bin vom Berg der Hirtenknab',"<sup>61</sup> Heine's "Lorelei,"<sup>62</sup> Uhland's "Das ist der Tag des Herrn,"<sup>63</sup> Eichendorff's "Wem Gott will rechte Gunst erweisen,"<sup>64</sup> Kerner's "Preisend mit viel schönen Reden,"<sup>65</sup> Uhland's "Bei einem Wirthe wundermild,"<sup>66</sup> and Schiller's "Hoffnung"<sup>67</sup> fall into this category.

The period 1880-1898 witnessed an especially large bulk of poetry in the Journal. Three or more poems appeared regularly every issue, mostly anonymous. The quality of this anonymous verse was usually poor and in very few instances rose above the mediocre. But it provided enjoyment or comfort to the readers; again it contained lessons of some sort, or commentaries on political and social events. War, peace, bicycle-riding, temperance, the qualities of a good housewife, the weather, the seasons, flowers, home and parents, school and children and many other topics provided inspiration for this lowly muse.

The Deutsche Zeitung never featured as large a quantity

of poetry as did the Journal; it laid more emphasis on literary prose. Johannes Trojan's "Die Saat,"<sup>68</sup> Rückert's and Friedrich Schlegel's "Gedanken über Freundschaft,"<sup>69</sup> "Denk- und Sinnsprüche"<sup>70</sup> by Schiller, Franz von Schönthan and Grillparzer, "Dauer im Wechsel"<sup>71</sup> by Hoffman von Fallersleben, "Sommer"<sup>72</sup> again by Trojan, "Christnachtsegen"<sup>73</sup> by Victor Blüthgen pretty well exhaust the contributions by reputable German poets. Some anonymous verse, as well as some written by local rhymsters, also graced the Zeitung's columns.

In evaluating the results of our survey of the belletristic matter provided by the Berliner Journal and the Deutsche Zeitung several facts become apparent. The most significant one is that very few major authors were represented in the serial prose offerings to the readers of these two papers. The bulk of the prose would fall into the category of Tages-Belletristik, in other words, entertaining light literature. There are, of course, several exceptions such as Schiller's "Der Verbrecher aus verlorener Ehre" and Freytag's "Soll und Haben." Gerstäcker achieved a degree of popularity with Journal readers, but the crime plots of Temme were much more attractive. Historical fiction and the exotic tale perhaps lend themselves better to serial treatment, which helps to explain their preponderance in both weeklies.

In the field of poetry there was a distinct preference for social and political poems, followed closely by sentimental effusions dealing with home and hearth, friendship and everyday problems. Parodies and humorous verse also abound. Freiligrath and Johannes Trojan were particularly popular poets, but the anonymous contributions, usually from exchanges, completely overshadowed the work of reputable German poets. The humorous doggerel of a Biedermeier or Glycerinus Bombenmeyer who expatiated, usually in a full column, on such topics as the high cost of living, the yellow press, the haters of Germany, the Darwinians, prize-fighting, the uproar produced by the Shaw-White murder, the family picnic, temperance in America and in Germany, mothers-in-law, millionaires, singers, nativists and the emperor of Brazil seems to have cast a greater spell on the readers than the genuinely artistic expressions of Germany's great poets.

Ease of comprehension of both the prose and poetic material served, then, as a criterion for inclusion of literary works in our two Ontario German newspapers. By aiming at the average reader the German newspapers in their literary offerings were following a pattern which coincided in the main with the policy of their English contemporaries in the Province of Ontario.

NOTES

1. Deutsch-Amerikanisches Conversations - Lexikon. Edited by Alexander J. Schem (New York, 1871), III, p. 18. (Translated by the author.)
2. Aug. 2-30, 1860.
3. Nov. 1, 1860.
4. May 2-9, 1867.
5. Sept. 23-Oct. 7, 1869.
6. Feb. 13-20, 1862.
7. Dec. 10, 1863-Jan. 14, 1864.
8. March 10, 1864.
9. Apr. 21-28, 1864.
10. Nov. 26, 1868-Jan. 14, 1869.
11. Nov. 17-Dec. 5, 1867.
12. Oct. 22-Nov. 5, 1868.
13. May 21-June 11, 1868.
14. June 22-Sept. 21, 1871.
15. Jan. 8-Feb. 19, 1874.
16. May 17-June 12, 1877.
17. Jan. 6-20, 1876.
18. May 1-22, 1879.
19. Feb. 2-Aug. 3, 1881.
20. Nov. 30, 1892-Sept. 13, 1893.
21. Jan. 3-June 27, 1894.
22. June 27-Sept. 26, 1894.
23. Nov. 7, 1894-Mar. 6, 1895.
24. Sept. 30, 1896-Jan. 13, 1897.
25. June 8-Sept. 7, 1898.
26. June 14-Aug. 23, 1899.
27. Jan. 6-April 21, 1897.
28. Jan. 26-Apr. 27, 1898.
29. Mar. 13-July 24, 1895.
30. July 31-Dec. 25, 1895.
31. Dec. 31, 1895-July 1, 1896.
32. July 15-Dec. 9, 1896.
33. July 8-Aug. 16, 1896.
34. May 5-June 23, 1897.
35. June 30-Oct. 6, 1897.
36. May 4-25, 1898.
37. Sept. 14-Dec. 21, 1898.
38. Jan. 4-Mar. 29, 1899.
39. Aug. 6-13, 1891.
40. Wilhelm Kosch, Deutsches Literatur-Lexikon (Halle /Saale/, 1927).
41. Aug. 6-13, 1891.
42. June 16-30, 1892.
43. May 11-Aug. 10, 1893.
44. Dec. 21, 1893.
45. June 25-Oct. 29, 1903.
46. Feb. 28-Apr. 24, 1912.
47. Sept. 3-Oct. 29, 1913.
48. July 14-Nov. 24, 1915.
49. May 10-Oct. 11, 1916.
50. May 19, 1915.
51. June 6, 1860.
52. Apr. 2, 1863.
53. Sept. 28, 1865.
54. Aug. 11, 1870.
55. March 9, 1871.
56. Aug. 7, 1873.
57. Mar. 31, 1898.
58. Dec. 11, 1902.
59. May 17, 1905.
60. June 13, 1906.
61. July 18, 1906.
62. Aug. 6, 1906.
63. Dec. 12, 1906.
64. Mar. 13, 1907.
65. Feb. 20, 1907.
66. May 8, 1907.
67. Mar. 25, 1908.
68. June 8, 1892.
69. June 21, 1893.
70. June 21, 1893.
71. Dec. 26, 1894.
72. Aug. 14, 1895.
73. Dec. 25, 1895.

A paper presented at the

Ninth University of Kentucky  
Foreign Language Conference  
Lexington, Kentucky  
1956



THESES ON MIGUEL DE UNAMUNO  
AT NORTH AMERICAN UNIVERSITIES (TO FEBRUARY, 1955)

By Frank Sedwick, University of Wisconsin

This bibliography was undertaken for three reasons, the second an obvious consequence of the first, and the third unrelated to either: 1, to assure widest coverage of even unpublished material for study preliminary to a topic in progress on Unamuno; 2, to supplement from America the growing Unamuno bibliography being published by Professor Manuel García Blanco of Salamanca in the series Cuadernos de la cátedra Miguel de Unamuno; and 3, to be able to advise graduate students contemplating theses on Unamuno exactly what has been done already in graduate studies on Unamuno in North American colleges.

The compilation was undertaken by mail, except in the case of Columbia University whose library files had to be inspected in person. The mailing list was assembled after a page by page check of Carter V. Good's A Guide to Colleges, Universities, and Professional Schools in the United States (Washington, D. C., 1945) had revealed that 274 colleges in the U. S., Hawaii, and Puerto Rico granted graduate degrees in the Humanities. Only trial and error disclosed which did not grant degrees specifically in Spanish or in Romance languages. To this list were added seven Canadian universities, of which none had any titles to report. Ultimately replies were received from 270 of the 281 college libraries listed, and not one of the larger schools is absent from the survey.

Several observations may be made concerning the dates, type, and locations of these studies. Eleven were written 1920-29; thirteen 1930-39; seventeen during the decade 1940-49, inclusive of World War II with its scholastically lean years; and twenty-three so far during what is only the first half of the 1950-59 span. It would seem that scholarly interest in Unamuno and his thought has increased since his death on the last day of 1936, and that in the present decade this interest may be described as intense. Only four of all the titles listed are doctoral dissertations (designated by an asterisk); however, at least two additional doctoral dissertations are in progress, as noted, and a third was not completed because of death. Probably the most surprising feature of the distribution is that, according to the replies received from their libraries, no graduate theses on Unamuno have ever been undertaken at such large institutions as Harvard, Yale, Princeton, Ohio State, University of California, U.C.L.A., or Michigan. In all, thirty-seven colleges are represented. Unless the entry is starred or designated as "senior thesis," it is a master's thesis.

Brown University

Cline, Audrey Ruth. "The Problem of Europeanization in

Unamuno," 1949.

Catholic University

Barnett, Pat. "An Edition of The Other One (El otro)," 1952.

Chicago, University of

Arratia, Alejandro. "La religión en Miguel de Unamuno," 1930.

Jarrat, Julia Louise. "Unamuno's Quixotism," 1928.

Colorado, University of

\*Moloney, Raymond Lawrence. "Unamuno, Creator and Re-creator of Books," 1954.

Columbia University

Berg, Melvin Leonard. "The Culture of the United States as Seen in the Works of Don Miguel de Unamuno y Jugo," 1947.

Bernabeu, Ednita Paz. "Don Miguel de Unamuno: A Study of French Culture in His Essays and Philosophical Works," 1942.

Buckner, James R. "Unamuno and His Interpretation of Certain Phases of Spanish Life and Literature," 1925.

Fasel, Oscar Adolf. "Don Miguel de Unamuno: A Study of German Culture in His Works," 1945.

Kassin, Irving. "The Concept of 'The People' as Manifested in the Works of Miguel de Unamuno," 1950.

Meola, Rosalie C. "Unamuno e Italia," 1952. (The authoress is enlarging this thesis into a Ph.D. dissertation with the same title.)

Ness, Kenneth L. "Selected Novels of Miguel de Unamuno," 1951.

Rabassa, Gregory. "The Poetry of Miguel de Unamuno," 1947.

Seiderman, Morris. "Miguel de Unamuno: A Study of Paz en la guerra," 1952.

Denver, University of

Beck, Lucille Lynch. "Religious Aspects in Contemporary Spanish Literature," 1929. (There are scattered references to Unamuno throughout the work.)

Duke University

Ivie, Edith Jones. "Biblical Characters in the Works of Miguel de Unamuno," 1951.

Trapnell, Emily Annette. "Unamuno's Theory and Practice of the Novel," 1953.

Emory University

Masila, Henry. "Miguel de Unamuno's Abel Sánchez," 1950.

Florida, University of

Gray, Richard Wilson. "The Religion of Unamuno, A Statistical Analysis of Sources," 1949.

Florida State University  
Potter, Edith Grace. "The Ideas of Miguel de Unamuno on Education," 1954.

Harvard University  
Senior Honors Thesis:  
Gallo, J. P. "Unamuno and His Novel Niebla," 1951.

Illinois, University of  
Norton, Richard Whiteley. "The Concepts of the Tragic of Søren Kierkegaard and Miguel de Unamuno," 1952.  
Willard, Ruth Frances. "Unamuno: His Ideas," 1926.

Indiana University  
Copeland, John Grant. "Unamuno and Carlism," 1951.

Kansas, University of  
Jason, Leo H. "Algunos aspectos interesantes de la filosofía de Don Miguel de Unamuno," 1932.  
Smither, William J. "Realismo and Realidad in the Novels of Miguel de Unamuno," 1940.

Minnesota, University of  
Guevara, William. "Elementos ideológicos en las novelas de Don Miguel de Unamuno y Jugo," 1928.

Mount Holyoke College  
Senior honors papers:  
Codina, Madelene Teresa. "Estudio analítico de algunos aspectos de Miguel de Unamuno," 1943.  
Lecko, Helena Elizabeth. "Estudio comparativo de Unamuno, Azorín, y Ortega y Gasset," 1947.

New Mexico, University of  
Brooks, Barbara. "Character Portrayal in the Works of Miguel de Unamuno," 1951.  
Sánchez, Rita. "A Critical Study of Unamuno's Philosophy as Gleaned from His Novels and Essays," 1935.

New York University  
Valderrama, Cándido Arduengo. "Las ideas de Ganivet y de Unamuno sobre España," 1950.  
Ramírez-López, Ramón. "A Comparative Study of Plato and Unamuno," 1936.

Northwestern University  
Brenes, Edwin. "The Tragic Sense of Life in Miguel de Unamuno," 1929.

Oregon, University of  
Bieghler, Edward Wilson. "Miguel de Unamuno: Novelist and Nivolist," 1927.

Pennsylvania, University of  
\*Romera-Navarro, Miguel. "Miguel de Unamuno, novelista-poeta-ensayista," 1927.

Pennsylvania State University  
Paucker, Eleanor Krane. "Unamuno, Critic of Spanish American Literature," 1952.

Pittsburgh, University of  
Alpern, Ralph. "Philosophical Ideas of Miguel de Unamuno," 1928.

Princeton University  
Senior theses:  
Alig, Wallace B. "Unamuno," 1943.  
Kress, Frederick. "A Study in Counterpoint: Unamuno and García Lorca," 1947.  
Smith, T. "Unamuno, A Study in Strife," 1943.  
Stanley, William. "The Role of Tradition in the Works of Unamuno," 1939.

Puerto Rico, University of  
Rivera Vega, Herminia. "Unamuno, novelista," 1946.

Radcliffe College  
Brown, Winifred. "Miguel de Unamuno: A Revelation of the Man and the Philosopher through His Works and the Establishment of Significant Links with English-American Thought and Literature." (A Ph.D. dissertation not yet read or approved by the Department at the time of the death of the authoress in December, 1945.)

Senior honors theses:  
Maxwell, Anita. "Miguel de Unamuno: Poet," 1949.  
Stevens, Rosemary Hunt. "Unamuno and the Cain and Abel Theme," 1953.

Southern California, University of  
Hodgson, J. R. "La obra filosófica de Miguel de Unamuno," 1934.

Jordan, W. J. "Miguel de Unamuno, A Study of the Integration of a Basque with Castile," 1934.

Lamb, M. A. "An Interpretation of the Thought of Miguel de Unamuno, Based on His Novels," 1926.

Leffler, Dorothy. "The Vital Theory of Life of Unamuno and Ortega y Gasset," 1934.

Southwest State Teachers College, San Marcos, Texas  
Damarau, Norman Goodall. "Mysticism in Some Selected Works of Don Miguel de Unamuno y Jugo," 1953.

Stanford University  
Clendenin, Martha Jane. "A Study of the Philosophic Works of Miguel de Unamuno y Jugo," 1934.

Temple University

McElroy, Amanda P. "A Study of Unamuno's Philosophy of Life," 1927.

Tennessee, University of

Berry, Frances Louise. "An Edition of Unamuno's Amor y pedagogía," 1949.

Texas, University of

Haggard-Villasana, Juan. "A Brief Study of the Novels and Short Stories of Unamuno," 1932.

\*Kirby, Kenneth Newman. "Unamuno and Language," 1953.

Texas State College for Women, Denton, Texas

Lamm, Virginia Lynn. "Miguel de Unamuno, the Modern Don Quixote," 1938.

Tulane University

Mace, Carroll Edward. "A Study of Cervantine Appearance and Reality in Unamuno and Azorín," 1952. (This is now being enlarged for a Ph.D. dissertation with the tentative title, "Don Quijote en la generación de '98.")

Vassar College

Buzzoni, M. P. "El sentimiento trágico de la vida en las novelas de Miguel de Unamuno," 1932.

Ferris, Muriel. "El tema español en las obras de Unamuno," 1934.

Wellesley College

Harris, Mary Thérèse. "La técnica de la novela en Unamuno," 1952.

Wisconsin, University of

\*Joyce, Kathleen Mary. "Don Miguel de Unamuno, Poet of Conflict," 1942.



SPANISH FICTION IN ENGLISH TRANSLATION:  
A BIBLIOGRAPHY FOR 1944-1955

By Hensley C. Woodbridge, Murray State College

It is our aim to present notes on translations into English since 1943 of Spanish novels and short stories.<sup>1</sup> It would seem that very few short stories have appeared in English translation in the period covered. Our listing will be by chronological periods rather than alphabetical by author. Our annotations on the writers of the Golden Age will be fuller than on those of today.

I. Fifteenth-Seventeenth Centuries

In 1631 James Mabbe published his translation of La Celestina as Celestina or the tragicke-comedy of Calisto and Melibea. One of the most recent editions of this translation is that of London, 1894, which has an introduction by James Fitzmaurice Kelly, xxxvi, 287 pp. In the introduction Fitzmaurice-Kelly discusses in some detail Mabbe's qualities as a translator and finds him lacking in many respects. One can therefore welcome

The Celestina, a novel in dialogue translated . . . by Lesley Byrd Simpson, University of California Press, Berkeley, 1955, x, 162 pp.

Of the Mabbe translation, Prof. Simpson writes:

Mabbe's pages, besides, are burdened naturally enough with obsolete words, obscure subtleties, and outmoded syntax, which give his book a certain quaintness and antiquarian flavor, but which make it fatiguing for the reader of today (vi).

There has been some criticism of this translation because it is based entirely on the Burgos edition of 1499 and because it omits all the later interpolated passages. Thus the Simpson translation contains but 16 acts, while the Mabbe translation has 21. However, Simpson notes that these omitted

. . . additions are not without merit, but I am convinced that the original author could hardly have been a party to the violence thus done to the austere structure of his narrative. In short, all the interpolations and additions are impertinent and obtrusive, and I have omitted them and based my translation on the primitive text (ix).

The Simpson translation is most readable and reproduces to a great extent the qualities of the original, which is ranked as one of the great masterpieces of Spanish literature. One

has only to compare the original with the translations of Mabbe and of Simpson to see that the Simpson translation is much closer to the original. The introduction by Simpson deals all too briefly with the Celestina as a work of literary art. His remarks are enough to whet the reader's desire for further information.

The Life of Lazarillo de Tormes, his Fortunes and Adversities, tr. by J. Gerald Markley, with an introduction by Allan G. Holaday, N. Y., The Liberal Arts Press, 1954, xii, 68 pp.

This work "aims at a more readable and clearly intelligible version than the existing ones" (preface) and this translation admirably fulfills its aim. The notes have been kept at a minimum. Unfortunately, the same praise cannot be applied to the introduction, which reveals an almost anti-Spanish attitude throughout and makes little or no attempt to discuss the picaresque novel which originated in Spain or to treat its significance in Spanish and European literature.

The first epistolary novel, published in 1548, was a Spanish novel. It appears in English translation as:

Juan de Segura, Processo de cartas de amores, a critical and annotated edition of this First Epistolary Novel (1548) together with an English tr. by Edwin B. Place, Evanston, Ill., Northwestern University Press, x, 160 pp.; translation occupies pp. 105-156.

As might be expected, Cervantes is the most widely translated novelist of this period. His immortal masterpiece Don Quijote de la Mancha has appeared in three new translations and several of the previous translations have been reprinted:

The Ingenious Gentleman Don Quijote de la Mancha; a new tr. with a critical text based upon the first editions of 1605 and 1615 and with variant readings, variorum notes and an introduction by Samuel Putnam, N. Y., Viking Press, 1949, 2 vols. A one vol. ed. also exists.

The Portable Cervantes, tr. and ed. with an introduction and notes by Samuel Putnam, N. Y., The Viking Press, 1949, 854 pp. Contents: pp. 1-47, Translator's introduction; selections from Don Quijote, pp. 48-702; Two Exemplary novels (i.e., Rinconete and Cortadillo and Man of Glass) and "Foot in the Stirrup" (from The troubles of Persiles and Sigismunda); pp. 805-854, notes to these works.

Don Quijote de la Mancha; an abridged version designed to relate without digressions the principal adventures of the knight and his squire. Tr. and ed. with a biographical prelude by Walter Starkie. With decorations from the drawings of Gustave Doré, London, Macmillan; N. Y., St. Martin's Press, 1954, 116, 593 pp.

The Adventures of Don Quijote, tr. by J. M. Cohen, Harmondsworth, Penguin Books, 1950, 940 pp.

In addition to the above mentioned translations, the following are based to a great extent on Don Quijote:

The Adventures of Don Quijote de la Mancha. Ill. with 8 pp. of colour plates and drawings in the text of W. Heath Robinson. London, Dent; N. Y., Dutton, 1953, 371 pp. (The Children's Illustrated Classics.)

The Living Thoughts of Cervantes, presented by L. B. Walton, London, Cassell and Co., 1948, 105 pp. (23, Living Thoughts Library.) Introduction, pp. 1-34; Editor's note, pp. 41-47. "The compiler has endeavoured to provide here a fair, all-round picture of a noble mind which, while it gave birth to no formal or highly original philosophy of life, penetrated to the depths and scaled the heights of our unhappy human nature."

The Novelas ejemplares have appeared in several English versions:

Three Exemplary Novels, tr. by Samuel Putnam. Ill. by Luis Quintanilla, N. Y., Viking Press, 1950, xxi, 232 pp. Contents: Introduction, Rinconete and Cortadillo; Man of Glass; The Colloquy of the Dogs; notes.

Exemplary Novels, tr. by Walter K. Kelly. Ill. by Kenneth Hassick; selected by J. I. Rodale and David M. Glixon, Emmaus, Pa., Story Classics, 1952, 143 pp. Contents: The Generous Lover. The Little Gypsy. The Jealous Extremaduran. This edition is based on The Exemplary Novels of Miguel de Cervantes; tr. into English by Walter K. Kelly, London, Henry G. Bohn, 1846 (Bohn's Standard Library).

The Jealous Husband, from the Exemplary novels; based on the tr. of James Mabbe made in 1640 and ed. in 1900 by S. W. Orson; ill. ed. with etchings and typographical ornaments by Andrés Lambert. Prologue by Walter Starkie; introduction to the Spanish and French edition by Antonio Rodríguez-Moniño and Paul Guinard. Valencia del Cid, Editorial Castalia, 1945, 119, 54 pp.

While it is true that "literary scholars have not yet finally decided whether Quevedo or Espinosa wrote the book," it is worth noting that the following work has appeared in English translation:

Francisco Gómez de Quevedo y Villegas, The Dog and the Fever; a perambulatory novella by . . . who published under the name of Pedro Espinosa; tr. by William Carlos Williams and Raquel Helene Williams, Hamden, Conn., Shoe String Press, 1954, 96 pp.

No eighteenth century fiction has been found in English translation. This is not surprising, as the eighteenth century in Spanish literature was not a particularly prolific period for literature in general or fiction in particular.

## II. Nineteenth and Twentieth Centuries

Pedro Antonio de Alarcón has had three of his novels and several of his short stories translated into English.

El escándalo, El niño de la bola and El sombrero de tres picos have appeared in the following translations:

The Scandal, tr. by Philip H. Riley and Hubert James Tunney, N. Y., A. A. Knopf, 1945, vii-ix, 382 pp. First American edition.

The Infant with the Globe, tr. with an introduction by Robert Graves, London, Trianon Press; distributors Faber, 1955, 258 pp.

The Three-cornered Hat; tr. by Lawrence Meyer Levin, woodcuts by Fritz Kredel, N. Y., Bittner and Co., 1944, 151 pp.

The Miller and the Mayor's Wife, tr. by Mary J. Serrano, N. Y., Avon Publishing Co., 1949, 123 pp.

The Three-cornered Hat, tr. by William W. Warden, N. Y., Vantage Press, 1951, 50 pp.

Of these, one might point out that the introduction to The Infant with the Globe presents an account of Alarcón's life and work; the translator describes this particular volume as "one of the triumphs and curiosities of European literature."

Besides these novels a group of his tales has appeared as:

Tales from the Spanish, selected by J. I. Rodale, illustrated by Jan Babet, Allentown, Pa., 1948, 228 pp. Story Classics. Contents: "A Fine Haul!" "The Nail." "The Ac-

count Book." "The Gypsy's Prophecy." "Moors and Christians." "The Cornet Player." "The Patriot Traitor." "The Tall Woman."

This volume contains a study by A. A. Soto entitled "Alarcón: His Life and Writings," as well as material on the material on the illustrator of this volume.

The last twelve years have seen the translation of two novels by Benito Pérez Galdós:

The Spendthrifts; with ill. by Charles Mozley, introduction by Gerald Brennan, tr. by Gamel Woolsey, N. Y., Farrar, Straus, and Young, 1952, 282 pp. Spanish title: La de Bringas.

Torment; with ill. by Charles Mozley, tr. by J. M. Cohen, N. Y., Farrar, Straus and Young, 1953, 312 pp. Ibid., London, Weidenfield and Nicolson, 1952, 312 pp. Spanish title: Tormento.

A perennial best-seller by Vicente Blasco Ibáñez has recently appeared in a paperback edition:

Blood and Sand, the Life and Loves of a Bull-fighter; a new English version of the novel, N. Y., Dell Publishing Co., 1951, 256 pp. (A Dell Book, 500.) Based on the translation by Mrs. W. A. Gillespie. Spanish title: Sangre y arena.

Although he is the author of numerous works, Ricardo León's only novel to be translated recently into English is his El amor de los amores:

The Wisdom of Sorrow, tr. by Philip H. Riley and H. J. Tunney, Notre Dame, Ind., Ave Maria Press, 1951 (?), n.d., xiii, 261 pp. Prologue by Manuel Gálvez; the several pages of notes discuss and identify the numerous literary allusions.

Of contemporary Spanish authors, Ramón José Sender of the University of New Mexico has been the most widely translated.<sup>2</sup> His five novels and six short stories are listed below:

Chronicle of Dawn, tr. by W. R. Trask, Garden City, N. Y., Doubleday, Doran and Co., 1944, 201 pp.; London, Cape, 1945. Spanish title: Crónica del alba.

The Affable Hangman, tr. by F. Hall, London, Cape, 1954, 336 pp. Spanish title: Proverbio de la muerte.

Dark Wedding, tr. by E. Clark, Garden City, Doubleday,



Doran and Co., 1943, 306 pp.; English ed. has an introduction by Arturo Barea, London, Grey Walls Press, 1948, 299 pp. Spanish title: Epitalamio del prieto Trinidad.

The King and the Queen, tr. by Mary Low, N. Y., Vanguard Press, 1948, 231 pp.; London, Grey Walls Press, 1948, 299 pp. Spanish title: El rey y la reina.

Sphere, tr. by F. Giovanelli, N. Y., Hellman and Williams, 1949, 264 pp.; London, Grey Walls Press, 1950, 304 pp. Spanish title: La esfera.

"The Buzzard," View - The Modern Magazine, Series 5, no. 2, p. 10 (May 1945); also appears in Night with Jupiter and other fantastic stories, ed. by Charles Henri Ford, N. Y., Vanguard, 1945.

"The Eagle," tr. by Julia Davis, Partisan Review, 10:306-313 (1943).

"Tales from the Pyrenees," tr. by Florence Hall, Quarterly Review of Literature, 1:119 (1944).

"The Broken Bell," tr. by Martha Allen, Pacific (Mills College), 1,4:27-31 (May 1946).

"Tale of the Hot Land," tr. by Edwin Honig, Partisan Review, 16:272-6 (1949).

"Dancing Witch," appears in both K. Mann and H. Kesten, eds., Best of Modern European Literature, N. Y., Blakiston, 1945, and K. Mann and H. Kesten, Heart of Europe, N. Y., L. B. Fischer, 1943.

Of the books that have won the Premio Nadal for their authors, only one has appeared in English translation:

José Suárez Carreño, Final hours; tr. by Anthony Kerrigan, N. Y., Knopf, 1954, 273 pp. Ibid., New American Library of World Literature, Signet 1191. Spanish title: Las últimas horas.

However, parts of Nada by Carmen Laforet have appeared in an unpublished translation:

Selections from Nada by Carmen Laforet, translated into English by Barbara Bombard Saloom with an introductory essay on style. M. A. thesis, University of Illinois, 1948, 102 leaves. Selections: Chapters 1-3, 11, 13, 15, 17, 18, 25.

The most widely discussed contemporary Spanish novel to

appear in English translation has been:

José María Gironella, Cypresses Believe in God;  
tr. by Harriet de Onís, N. Y., Knopf, 1955, 2 vols.,  
1010 pp. A one volume ed. appeared in June, 1956.  
Spanish title: Los cipreses creen en Dios.

This work by Gironella, whose first novel won a Premio Nadal, can be considered as the most widely reviewed Spanish novel to appear in this period after Putnam's translation of Don Quijote. Thus, W. P. Clancy (Commonweal, 62:53, April 15, 1955) calls it "a Great Catholic Novel of contemporary life" and claims that it "is a work of such power, compassion and significance for our century that its publication in the United States is a major literary event." It was chosen as a Catholic Digest Book Club selection in August, 1955, and on May 4, 1956, the Thomas More Association medal was awarded to the Alfred A. Knopf Co. for the publication of this volume, "the year's most distinguished contribution to Catholic publishing" (N. Y. Times Book Review, April 29, 1956, p. 8).<sup>3</sup>

The following contemporary Spanish novelists have appeared in English translation:

Cela, Camilo José, The Hive, tr. by J. M. Cohen in consultation with Arturo Barea, with an introduction by Arturo Barea, London, v. Gollancz, 1953, 255 pp. Ibid., N. Y., Farrar, Straus and Young, 1953, 257 pp. Ibid., New American Library of World Literature, Signet 1157. Spanish title: La colmena.

Fonesca, Rodolfo L., Tower of Ivory, tr. by Walter Starkie, London, Cape, 1954, 251 pp. Ibid., N. Y., J. Messner, 279 pp. Spanish title: Turris eburnea.

Clarasó Daudi, Noel, A Year among the Men, tr. by Samuel Hood-Smith, London, Sheffington, 1952, 264 pp.

Robles, Antonio, The Refugee Centaur, tr. and adapted by Edward and Elizabeth Huberman; illustrated by John Resko, N. Y., Twayne Publishers, 1952, 245 pp. Spanish title: El refugiado Centauro Flores.

Barea, Arturo, The Broken Root; tr. by Isla Barea, London, Faber, 1951, 320 pp.

Fernández Flórez, Wenceslao, Laugh and the Ghosts Laugh with You, tr. with an introduction by Henry Baerlein, London, British Technical and General Publishers, 1951, 176 pp.

Of children's books the compiler knows of only the following:

José María Sánchez-Silva, Marcelino (a story by parents to children); tr. Angela Britton, ill. by Goni, Dublin Browne and Nolan, 1954. Spanish title: Marcelino, pan y vino.

The following Spanish short stories have appeared in English translation in

Harriet de Onís, Spanish Stories and Tales, N. Y., Knopf, 1954, xi, 270 pp. This has also appeared as Spanish Stories and Tales, N. Y., Pocket Books, 1956, 300 pp.

"My Sister Antonia," by Ramón del Valle-Inclán, pp. 3-17.

"The Call of the Blood," by Miguel de Cervantes, pp. 25-43.

"The Cock of Socrates," by Leopoldo Alas, tr. by M. M. Lasley, pp. 44-48.

"Saint Manuel Bueno, Martyr," by Miguel de Unamuno, pp. 49-81.

"The Thief and the Ladder of Moonbeams," from Calila y Dimna, pp. 82-83.

"Sister Aparición," by Emilia Pardo Bazán, pp. 90-95.

"The Telltale Parrot," from the Book of Sendebár, pp. 96-7.

"The Man who Married an Ill-tempered Wife," by Don Juan Manuel, pp. 134-138.

"The Cabbages of the Cemetery," by Pío Baroja, pp. 171-176.

"The Prophecy," by Pedro Antonio de Alarcón, pp. 201-210.

"I puritani," by Armando Palacio Valdés, tr. by J. C. MacLean, pp. 211-225.

(All page references are to the Knopf edition; unless otherwise stated, all the translations are the work of H. de Onís.)

In conclusion I should like to add the following brief bibliographical note in order to bring up to date a portion of Remigio Ugo Pane, English Translations from the Spanish, 1484-1943; a Bibliography, New Brunswick, N. J., Rutgers

University Press, 1944, 218 pp. (Rutgers University Studies in Spanish no. 2).

This important work needs to be supplemented by the following reviews:

W. K. Jones, Hispanic Review, 13:174-177 (1945).

E. G. Mathews, "English Translation from Spanish: a Review and a Contribution," Journal of English and Germanic Philology, 44:387-424 (Oct. 1945).

E. H. Hespelt, Hispania, 28:451-56 (1945).

S. C. Rosenblau, Romanic Review, 26:245-6 (1945).

Pedro Henríquez Ureña, Revista de filología hispánica, 7:71-4 (1945).

E. A. Peers, Bulletin of Spanish Studies, 21:234-5 (1945).

J. R. Carey, Review of English Studies, 19:341 (1945).

Notes and Queries, 187:219-220 (1944).

#### NOTES

1. Books reviews of most of the novels mentioned will be found listed in the Book Review Digest (N. Y., H. W. Wilson Co., 1944-1955).
2. The compiler has used D. Domenicali, "Bibliography of the Works by and about Ramón José Sender in the English Language," Bulletin of Bibliography, 20:60-3, 93 (1950-1) for this section of these notes.
3. Information concerning the English translations of the Premio Nadal awards as well as the Catholic Book Club selection of Cypresses Believe in God comes to me through the courtesy of Prof. W. J. Grupp, one of the speakers at the Ninth University of Kentucky Foreign Language Conference. The data on the Saloom translation of Nada were sent me by T. E. Ratcliffe, Jr., Reference Librarian of the University of Illinois Library.

A paper presented at the

Ninth University of Kentucky  
Foreign Language Conference  
Lexington, Kentucky  
1956

SOME SIGNIFICANT RECENT BOOKS IN THE FIELD  
OF GERMAN LITERATURE\*

Aurora. Eichendorff-Almanach. 1954. Neumarkt/Opf, Verlag Kulturwerk Schlesien, 1954. Pp. 128.

The Eichendorff-Stiftung was revived in 1953 and has now resumed publication of its Almanach. It contains certain selected texts of Eichendorff, a facsimile, critical articles, and a bibliography.

Maurice Boucher. La Révolution de 1789 vue par les écrivains allemands ses contemporains: Klopstock, Wieland, Herder, Schiller, Kant, Fichte, Goethe. Paris, Didier, 1954. Pp. 187.

Boucher has devoted himself to a subject that is discussed in many biographical and critical works relative to individual authors, but he deals with it in such a lively, imaginative fashion that the final effect is that of a highly original work. He has a tendency to view eighteenth century German writers in the light of nineteenth and twentieth century thought, but this is his own highly personalized and often convincing approach.

Max Brod. Franz Kafka, eine Biographie. Frankfurt, S. Fischer, 1954. Pp. 370.

This volume is more a collection of the reminiscences of a personal friend than a biography. Brod devotes considerable attention to the background and structure of Kafka's work, but his approach is that of an associate rather than that of the detached critic.

Jean-Daniel Demagny. Les Idées politiques de Jeremias Gotthelf et de Gottfried Keller et leur évolution. Paris, chez M. Demagny, 77, avenue des Gressets, 1954. Pp. 272.

This posthumous work of a promising young French student who died in 1952 is a detailed and satisfying analysis of the political ideas of two of the most distinguished Swiss novelists of the last century, one a country minister who knew the peasantry as did few other writers, the other a student of lower middle class life. Demagny shows how Swiss history and environment helped shape their attitudes toward public questions.

-----

\* In each subsequent issue of the Kentucky Foreign Language Quarterly significant books received for review will be listed with short annotations. The classical, mediaeval, Romance and Germanic fields will be covered in rotation.



Werner Günther. Jeremias Gotthelf. Wesen und Werke.  
2. Aufl. Berlin, Erich Schmidt, 1954. Pp. 327.

This work appeared two decades ago under the title of Der Ewige Gotthelf, an effort to equate the Swiss novelist with Balzac. This new edition is especially valuable for the bibliography of critical works on Gotthelf.

Wolfgang Kayser. Entstehung und Krise des modernen Romans. Stuttgart, J. B. Metzler, 1955. Pp. 35.

This essay on the history of the modern novel is distinguished for clarity, perception, and critical insight. Kayser has penetrated deeply into the essential nature of the novel since the Barock era, and his work is full of ideas for critical investigations.

O. Keller. Eichendorffs Kritik der Romantik. Zürich, Juris Verlag, 1954. Pp. 83.

Keller points out that the extremes of the Romantic reaction to rationalism actually bore the seed of the destruction of Romanticism. In a series of interesting, often ingenious observations on the characters of Ahnung und Gegenwart Keller attempts to find support for his thesis.

Heinz Kindermann. Wegweiser durch die moderne Literatur in Oesterreich. Innsbruck, Oesterreichische Verlagsanstalt, 1954. Pp. 127.

This short outline of Austrian literature since the turn of the century is not a literary history, strictly speaking. However, the skill with which Kindermann organizes his material and the succinctness with which he communicates it will make this little volume a valuable reference work.

Walter Laedrach, ed. Führer zu Gotthelf und Gotthelfstudien. Bern, Francke, 1954. Pp. 167.

This volume contains six essays on various aspects of Gotthelf's biography and his creative work, twenty-three plates showing people and places associated with Gotthelf, and a bibliography.

August Langen. Der Wortschatz des deutschen Pietismus. Tübingen, Max Niemeyer, 1954. Pp. 525.

Langen attempts to identify the language of Pietism through some seventy works, published from 1605 to 1842. He has some 30,000 references which are peculiar to the Pietist vocabulary and thus may be of some value in tracing Pietistic influence in German literature of the eighteenth and nineteenth centuries.

Ludwig Muth. Kleist und Kant, Versuch einer neuen Interpretation. Cologne, Kölner Universitätsverlag, 1954. ("Kantstudien, Ergänzungsheft," 68. Pp. 83.

Kleist's dependence on Kantian philosophy is well known, but the question may well be asked whether the dramatist actually understood the philosopher. Muth offers an answer somewhat at variance with many Kleist studies, but nevertheless a provocative and intelligent one.

Karl Schlechta. Nietzsches grosser Mittag. Frankfurt, Vittorio Klostermann, 1954. Pp. 84.

This slender work attempts to identify the sources of Nietzsche's concept of the "grosser Mittag" by literary critical methods rather than by a philosophical approach. Schlechta studies all the main texts in which this theme is prominent.

Karl August Schleiden. Klopstocks Dichtungstheorie als Beitrag zur Geschichte der deutschen Poetik. Saarbrücken, West-Ost Verlag, 1954. Pp. 187.

This detailed analysis of Klopstock's theoretical work sheds considerable light both on the work of the poet and on the development of literary theory in general in eighteenth century Germany. Klopstock's ideas about the creative process appear in a number of different places, and Schleiden has examined all of them critically and with much erudition.

Karl Ludwig Schneider. Der bildhafte Ausdruck in den Dichtungen Georg Heyms, Georg Trakls und Ernst Stadlers. Studien zum lyrischen Sprachstil des deutschen Expressionismus. Heidelberg, Carl Winter, 1954. ("Probleme der Dichtung," 2.) Pp. 184.

Schneider attempts to identify the basic elements in the style of expressionism by studying the metaphorical language of three poets. He points out that Heym, Trakl, and Stadler were able to create a new poetic diction that is revealed quite clearly in the characteristics of their imagery.

Theod. Spoerri. Georg Trakl. Strukturen in Persönlichkeit und Werk. Eine psychiatrisch-anthropographische Untersuchung. Bern, Francke, 1954. Pp. 116.

In the twenty-seven years of his life Georg Trakl experienced more evil than most men know in a full lifetime; and Spoerri examines these aspects of Trakl's life from a psychiatric standpoint. At the same time he reviews literary influences on Trakl. He concludes that the poet's work was actually a sort of retribution for an unhappy life that ended with insanity and death.

H. Uyttersprot. Zur Struktur von Kafkas Romanen.  
Brussels, Marcel Didier, 1954. Pp. 18.

Uyttersprot, the author of many critical studies on Kafka, attempts to point out the fragmentation and disorder in two Kafka texts.

Wilhelm Waldstein. Kunst und Ethos, Deutungen und Zeitkritik. Salzburg, Otto Müller, 1954. Pp. 252.

Although a large proportion of this collection of essays is devoted to music, there are studies on Goethe, Thomas Mann, Anton Wildgans, and Joseph Weinheber.

A. Zastrau, ed. Goethe-Handbuch. 2. vollkommen neugestaltete Aufl. Stuttgart, J. B. Metzler, 1955-

Two fascicles (Aachen-Altdeutsche Poesie and Altdorf-Aperçu) have been received thus far. This new edition of the Goethe-Handbuch takes full advantage of all the recent critical literature, and it will be an indispensable title in any reference collection. Some sixty German and non-German scholars are contributing to it, and it is being subsidized by the Deutsche Forschungsgemeinschaft.

\*\*\*\*\*

Elias Bredsdorff. Danish, an Elementary Grammar and Reader. Cambridge, At the University Press, 1956. Pp. 301.

With ten years of experience in teaching Danish to English students, Mr. Bredsdorff is eminently qualified to write a grammar for English-speaking students. Well organized, with emphasis on the essentially difficult aspects of Danish grammar, his work may be recommended for anyone who wishes to learn the language, with or without a teacher. The selections for translation and composition are judiciously selected and provided with helpful-but-not-too-helpful notes. A special feature of the book is the effective use of phonetics.

Roger Sherman Loomis. Wales and the Arthurian Legend. Cardiff, University of Wales Press, 1956. Pp. 231.

This collection of ten articles by a distinguished mediaevalist appeared in various publications, mainly American philological journals, from 1932 on. The author expresses succinctly his purpose in bringing these papers together: "I trust that a consistent interpretation of the complex phenomena of Arthurian tradition, a unifying theory of the origins and development of the Matter of Britain will emerge from these scattered papers." Meticulous in his research, lucid in his exposition, Loomis is a convincing writer even when he is on

shaky ground. His extensive critical apparatus will be valuable to Arthurian scholars in general, and the index adds much to the utility of the volume as a reference work. It is a must for all libraries emphasizing mediaeval studies.

#### BOOKS RECEIVED

Rita María Cancio R. Capote. José Toniolo. México, Ediciones Botas, 1956. Pp. 356

Märta Åsdahl Holmberg. Karlmeinet-Studien. Lund, C. W. K. Gleerup, 1954. Pp. 60. ("Lunder germanistische Forschungen," 27.)

Ralph Lowet. Wolfram von Eschenbachs Parzival im Wandel der Zeiten. Munich, Verlag Pohl and Co., 1955. Pp. 215. ("Schriftenreihe des Goethe-Instituts," 3.)

J. Pietrkiewicz, Hungarian Prose and Verse, pp. xxxv, 197; Polish Prose and Verse, pp. xlix, 203; Rumanian Prose and Verse, pp. xxvii, 193. University of London, The Athlone Press, 1956. \$2.50 each.

Georges Poulet. Studies in Human Time. Translated by Elliott Coleman. Baltimore, The Johns Hopkins Press, 1956. Pp. ix, 363.

William Rose. Heinrich Heine. Two Studies of his Thought and Feeling. Oxford, Clarendon Press, 1956. Pp. vii, 163.

Rotraut Ruck. Walther von der Vogelweide: Der künstlerische Gedankenaufbau. Basel, Benno Schwabe, 1954. Pp. 47.

Marjatta Wis. Ricerche sopra gli italianismi nella lingua tedesca. Helsingfors, Società Neofilologica, 1955. Pp. 310.





KENTUCKY FOREIGN LANGUAGE QUARTERLY

INDEX  
to  
Volume III

1956

Published four times a year by the  
Department of Modern Foreign Languages  
University of Kentucky  
Lexington

## EDITORIAL BOARD

Alberta Wilson Server, Chairman  
Wilbert L. Carr                      Lawrence S. Thompson  
Norman H. Binger, Business Manager

---

The Kentucky Foreign Language Quarterly appears four times a year, and is devoted to all aspects of the study and teaching of ancient, medieval, and modern foreign languages.

Annual subscription: \$2.00 (U.S.) for North America and the Caribbean Islands; \$3.00 elsewhere. Single copies \$1.00.

A section entitled "Books Received," with short, non-critical annotations, will appear at intervals. For the present, no book reviews will be published. Publishers are invited to send new books for annotation. A note indicating price and publication date should be included.

Manuscripts written in English, French, Spanish, German, Italian, Portuguese, and Latin will be considered for publication. Manuscripts submitted must be typed in accordance with the MLA Style Sheet, and accompanied by return postage.

All correspondence and manuscripts for publication should be addressed to the Chairman of the Editorial Board.

Microfilms of complete volumes of this journal are available to regular subscribers only and may be obtained at the end of the volume year. Orders and inquiries should be addressed to University Microfilms, 313 North First Street, Ann Arbor, Michigan.

# KENTUCKY FOREIGN LANGUAGE QUARTERLY

## INDEX FOR VOLUME III (1956)

	<u>No.</u>	<u>Page</u>
Agnes, Sister Mary Rose (R.S.M.)		
Latin and Greek in Early American College Education . . . . .	3	97
Angeles, Philip		
The Three H's: Humanity, Humor, Humility	2	53
Bach, Max		
First Reactions to Victor Hugo's <u>Notre-Dame de Paris</u> . . . . .	2	59
Chavarri, Jorge M.		
La vida y arte de José Santos Chocano, el poeta de América . . . . .	2	67
De Gennaro, Angelo A.		
Américo Castro's Conception of the Spaniards . . . . .	3	104
Gordon, Bruce R.		
The Validity of a Second Year "Culture" Course . . . . .	4	155
Grupp, William J.		
The Influence of the Premio Nadal on Spanish Letters . . . . .	4	162
Hathorn, Richmond Y.		
Homer as a Literary Psychologist . . . . .	1	1
Hatzfeld, Helmut A.		
The Cultural Value of Studying Historical Linguistics . . . . .	4	169
Hunter, William A.		
The Alva Manuscripts in Náhuatl in the Bancroft Library . . . . .	2	76
Irving, T. B.		
Aztec Glyphs and Letters . . . . .	3	112
Joyaux, Georges J.		
Le problème de la gauche intellectuelle et <u>Les Mandarins</u> de Simone de Beauvoir	3	120
Kalbfleisch, Herbert K.		
German Literature as Represented in Two German Language Newspapers of Ontario, Canada . . . . .	4	184
Maurino, Ferdinando D.		
El <u>Viaje</u> de Cervantes y la <u>Comedia</u> de Dante . . . . .	1	7
Peppard, Murray B.		
Hermann Hesse's Ladder of Learning . . . . .	1	13
Perkins, Merle L.		
Concepts of Necessity in Voltaire's <u>Poème sur le désastre de Lisbonne</u> . . . . .	1	21
Reichert, Herbert W.		
As Others See Us . . . . .	3	129

	<u>No.</u>	<u>Page</u>
Schoolfield, George C.		
Rilke's <u>Malte</u> and Schack Staffeldt . . . . .	3	136
Schwartz, Kessel		
Russian Literature in Contemporary		
Ecuadorian Fiction . . . . .	3	141
Sedwick, Frank		
Theses on Miguel de Unamuno at		
North American Universities . . . . .	4	192
Shedd, Karl E.		
Thirty Years of Criticism of the		
Works of Florencio Sánchez . . . . .	1	29
Williams, John D.		
The Savage in Sixteenth Century Spanish		
Prose Fiction . . . . .	1	40
Wonderley, Wayne		
Gottsched's "Dynamic" Stage Directions . . . . .	2	82
Woodbridge, Hensley C.		
Spanish Fiction in English Translation:		
A Bibliography for 1944-1955 . . . . .	4	197
Significant Recent Books in the Field of		
Classical Languages and Literature . . . . .	1	47
Significant Recent Books in the Field of		
German Literature . . . . .	4	206
Significant Recent Books in the Field of		
Medieval Literature . . . . .	2	91
Significant Recent Books in the Field of		
Romance Languages and Literatures . . . . .	3	146
Books Received . . . . .	1	51
	2	96
	3	152
	4	211
Kentucky Microcards . . . . .	1	52
	3	153







